

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LII

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NEW SERIES
VOLUME XXXII. No. 21

THE SOUTHERN BAPTIST CONVENTION

By WALTON E. LEE

NEW ORLEANS, May 14, 1930.—At nine o'clock Wednesday morning, May 14, in the Municipal Auditorium of this city the Southern Baptist Convention assembled for the Seventy-fifth Session. I. E. Reynolds, Texas, led in singing "Onward Christian Soldiers" and "Amazing Grace," following which Dr. J. R. Sampey led in a devotional service, reading the 51st Psalm. The Psalm was designated as one of confession, befitting in all of us as it was in David, being emphasized. Dr. Z. T. Cody, South Carolina, led in prayer.

Dr. Geo. W. Truett, in his annual address, expressed gratitude for having been honored with the duties of directing the proceedings of the Convention for the past three years and insisted that the wielding of the gavel must pass to another at the conclusion of his address. Dr. Truett expressed further gratitude for the loyalty of the Southern Baptist Pastors, not one of which in his knowledge, he declared, but who is true to fundamental Baptist principles. The achievements of the denomination were recounted and the task to which the hands must be set in the future, was pointed out. The Secretaries announced that according to the Constitution 8616 are entitled to be enrolled as messengers to the Convention—7704 from the church and 912 from The Associations. At the opening hour 2549 had been registered, as compared to 2678 at the opening hour in Memphis last year.

Organization.

The election of a President proved a veritable "field day." Seven names were presented to be voted upon for the high office.

Bro. Bryan Simmons, Mississippi, nominated Dr. W. J. McGlothlin, South Carolina; Dr. R. J. Bateman, Okla., presented Dr. J. E. White, Ga.; Bro. W. A. Sullivan, Miss., offered Dr. M. E. Dodd, La.; Dr. C. W. Duke, Fla., nominated Dr. Lincoln Hully, also of Fla.; Dr. C. S. Henderson, Miss., named Dr. C. W. Daniel, of Va.; Dr. C. P. Staley, Okla., presented Dr. J. B. Rounds, of Okla.; and Bro. J. W. Lee, Miss., nominated Deacon M. P. L. Love, of Miss.

Three ballots were taken, which resulted in the election of Dr. W. J. McGlothlin. It was ordered that the four nominated for President receiving the highest vote next to Dr. McGlothlin shall be the Vice-Presidents of the Convention. These are: Drs. M. E. Dood, J. E. White, C. W. Daniel and M. P. L. Love. Dr. Hight C. Moore and J. H. Burnett were re-elected secretaries of the Convention. This completed the organization and Dr. McGlothlin was installed and the work of the Convention went forward.

Address of welcome.

Dr. J. A. Huff, Pastor of the First Baptist

Church of this city, introduced Mayor T. S. Walmsly, who welcomed the Convention. His address was supplemented by earnest words by Dr. B. H. Dement, of the Baptist Bible Institute. These addresses were happily responded to by Dr. T. C. Skinner, of Virginia.

The Convention Sermon.

Dr. R. G. Lee, Pastor of the Bellevue Church, Memphis, under appointment of the Convention a year ago, preached the Annual sermon, using as a text I Cor. 15:3 and 4. The sermon appears elsewhere in this paper so any comment is omitted here.

Afternoon Session of the First Day.

The devotional service of this session was conducted by Dr. T. V. McCaul, of Florida, emphasizing the need of greater faith.

Report of the Sunday School Board.

In the report of the Sunday School Board, made this afternoon by Dr. I. J. Van Ness, a decrease of 437 in the number of Sunday Schools in the South during the past year is noted, which is the first time in many years a decrease has been reported. The loss is accounted for by many rural churches dissolving and the citizens moving to the cities. A small loss is also reported in the enrollment resulting from this loss in the schools. The present enrollment, however, is 2,776,665, decidedly the largest of any denomination in the South.

The business of the Board, both through its periodicals and supply business, and its string of cooperative book stores, was quite satisfactory under the circumstances, Dr. Van Ness reported, the total receipts from all sources for the year being \$1,873,825.38, a slight gain over the record of last year. Out of its receipts the Board put back into general denominational work the sum of \$519,051.79, it was pointed out. The total assets of the Board are now listed at \$2,243,887.78.

All of the regular periodicals published by the Board attained a total circulation for the year of 28,516,740 copies. The book department issued twenty-three new books.

Other interesting items in the Board's report indicate that about 600 Southern Baptist churches conducted Daily Vacation Bible Schools in 1929 as part of their educational program: 728 Sunday schools were standardized and a total of 85,577 teacher training awards were made in the educational department.

It is announced in the report that the second South-wide Student Conference will be held at Atlanta, Ga., Oct. 30—Nov. 2, at which an attendance of 2,000 students is expected. The slogan of the Conference will be "Christ, My Only Necessity."

Relief and Annuity Board's report.

Dr. T. J. Watts, secretary of the Relief and Annuity, reported to the Convention this afternoon an increase to the Board's assets of \$670,-

049.81 during the past year which was made possible largely by a gift of \$500,000.00 by John D. Rockefeller, Sr., the amount being applied to the endowment funds of the Board.

The total paid out in benefits during the year amounted to \$181,295.14, which was a high mark in the Board's beneficence. The total number of beneficiaries during the year was 1592, including 1447 in the relief department and 145 in the annuity department. This list included 763 ministers, 676 widows of ministers and 153 orphan children of ministers.

In new matters presented to the Convention the Board recommends after 1930, the Board be directed to apply all the receipts from the Cooperative Program to the relief department of its work, thus almost doubling the annual contributions to this phase of the work, and that the present annuity department accept no more new members after Sept. 30, 1930. The annuity benefits outlined for the members of this department will be financed in the future without any aid from the receipts of the Cooperative Program according to this plan.

To make possible annuity benefits for other ministers who might care to avail themselves of such privilege in the future, it is proposed that a new service annuity plan be provided, whereby a Pastor would provide a small percentage of the cost, the church he serves a part, and the remaining cost be provided from special endowment funds which the Board proposes to raise by special effort, aside from the regular contributions of the churches to the Board, through the Cooperative Program. The Board asks that a special committee composed of two members from each State in the Convention—one Pastor and one layman—be named to review this new plan and make a subsequent report upon it to the Convention.

Home Mission Board's Report.

The Home Mission Board has faced a difficult task in its work during the past year by reason of having to apply more than half of its receipts to the debts of the Board, declared Dr. J. B. Lawrence, the Executive Secretary, in his report to the Convention this afternoon.

Acting upon the instruction of the Convention the Board has during the past year applied two-fifths of its income to the payment of interest and reduction of the principal of its indebtedness, and the other three-fifths to its current work. For another year the banks are asking that at least \$250,000.00 be applied on the debts and this the Board will undertake to do. This will necessitate a further retrenchment in the work unless there are larger receipts from the churches. Following the direction of the Convention of last year that some of the mountain schools be discontinued, where the Board found it wise to do so, a number of the schools have either been discontinued or thrown upon their own resources.

Of the 18 mountain schools remaining, eight are supported by the Board and ten are assisted only in an advisory capacity. In these 18 schools there was an enrollment during the past year of 3,286 pupils, 106 of whom are candidates for the ministry and 369 graduated this Spring.

Work is soon to begin on the Mission School in Havana, Cuba, the fund for which is a \$500,000 gift by Mrs. Geo. W. Bottoms, of Arkansas.

During the past year thirty workers were engaged among the foreigners in this country, seventeen among the Indians, thirteen among the negroes and two among the deaf mutes and one special evangelist among the Jews. All these workers reported gratifying results.

The Board is doing a splendid work in its Rescue Mission here in New Orleans under the direction of Dr. J. W. Newbrough. Likewise in the Baptist Seamen's Institute in Jacksonville, Fla.

Committee on New Constitution.

In response to a memorial from the Columbia Association of churches looking to the revision of the Convention's constitution, a committee was appointed at a former Convention to report at this meeting. E. Hilton Jackson, chairman

of the committee, made report this afternoon, the recommendations in which were referred to the Executive Committee to be reported on at a later time.

Dr. E. O. Bryan, of Tennessee, led the session in a closing prayer.

Evening Session of the First Day.

The one hundred and third Psalm was read by Dr. J. R. Sampey in conducting the devotions of this session, emphasizing the readiness of God to forgive those who come to Him in penitent confession.

Dr. Sampey is on the program for most of the devotions of the sessions and he is bringing some helpful messages.

Report of the Foreign Mission Board.

In the report of the Foreign Mission Board made to the Convention by the secretary, Dr. T. B. Ray, all records in the number of additions to the churches on the foreign fields have been broken during the past year. This splendid result was under the double handicap in the net loss of 100 of the missionaries by death and resignation during the past three years and the inability to send out any new missionaries for lack of funds.

A total of 13,250 baptisms were had on the foreign fields during the past year, exceeding by approximately 1000 any previous high mark. The number of cooperating churches on the mission fields is 1407, with a membership of 161,059. These churches have 1965 Sunday schools with 72,983 pupils; 1129 women's societies with 16,773 members; and 967 young peoples societies with a membership of 20,660.

On the rolls of the Board at present are 446 foreign missionaries and 1735 native workers. Of the churches listed 643, or practically one-half are self supporting. The contributions of the native churches for the year amounted to \$472,820.00.

The Board operates a total of 352 schools of all grades, in which there were enrolled during the past year 21,427 pupils. The nine hospitals maintained by the Board gave a total of 160,550 treatments.

From every one of the mission fields the most encouraging reports have come the report showed.

During the past year the Board has reduced its debt by \$187,423.56, leaving the debt as of May 1st, 1930 at \$615,137.32, the lowest figure in the past several years. This reduction of the indebtedness was made possible in this large sum by the fact that the Lottie Moon Christmas offering for foreign missions, sponsored by the Woman's Missionary Union amounted to \$190,130.81. Of this amount the Board applied \$86,130.81 toward the reduction of the debt. The Board also applies toward the reduction of the indebtedness 10 per cent of its receipts from the Cooperative Program, any money designated for this purpose and the proceeds from the sale of any property.

Southern Baptist Brotherhood.

The territory of Convention has been divided between the two secretaries as largely as possible with secretary Henderson taking the eastern half, and secretary George J. Burnett the western half. In the report to the Convention tonight by Dr. Henderson a splendid showing is made in the enlistment of the men in the activities of the denomination.

The report recommends to the Convention the employment of three additional full-time field secretaries who shall give themselves to a fuller cultivation of the churches in the enlistment of their man power, the expense of this employment to be borne by the Brotherhood; second, that the churches everywhere give a larger proportion of their total budgets to denominational enterprises; third, that a denomination as to the possibilities of enlistment be put on as early as possible in every district association throughout the South; and fourth, that the Convention authorize the Executive Committee of the Brotherhood to name a Brotherhood Sunday next Spring, when an effort would be made to have a capable and consecrated layman speak in every church affiliated with the Southern Baptist Convention. The ad-

dress of of Dr. Dodd, speaking to the report was a high point in the Convention.

Dr. W. W. Hamilton stated to the Convention that the women in their Convention last night took an offering for the endowment of a chair of Bible in the Baptist Bible Institute, setting as the goal \$3,600.00. The offering amounted to \$5,540.40.

Morning Session—Second Day.

"He Leadeth Me" and "In the Cross of Christ I Glory" were sung; led by I. E. Reynolds. The sacrificial death of Christ was the scripture truth impressed by Dr. Sampey drawn from Isaiah fifty-three.

Telegrams of greeting were received and read to the Convention from the General Conference of Methodists, meeting in Dallas, Texas; from Dr. John McNeil, President of the World's Alliance, Toronto, Canada; and from the workers in Cuba.

Review of Annuity Board's Report.

A prolonged and animated discussion was precipitated by the report of the Committee of Review of the report of the Relief and Annuity Board. The controversy was over a proposed annuity contract by the Board. "Baptist will talk themselves together if given the opportunity" was again demonstrated in the adoption of the report which carried the new contract.

Report of the Executive Committee.

There are sufficient agencies already in operation to promote in an adequate way all the denominational activities is the opinion of the Executive Committee as expressed in the report by Dr. Austin Crouch, the Executive Secretary, this morning. There is need, however, of a closer correlation of these various agencies which, if effected, can accomplish such an enlistment of the churches in support of the denominational program as is really demanded by the present situation.

Included in the agencies which the committee hopes to see more closely allied in promotional efforts are: The Committee itself, the South-western boards and institutions, the Woman's Missionary Union, the Baptist Brotherhood, the denominational papers, the State Executive boards, the district Associations, the local Pastors and conferences and finally, the churches themselves.

The bond issue authorized by the Convention last year for the work in New Mexico has been successfully negotiated and the Baptist Bible Institute emergency campaign is recommended to be continued for another year in order to permit the Institute to take care of its emergency obligations.

It is recommended in the report that the annual every-member canvass, in behalf of the denominational program, be held during the week of November 30th to December 7th, 1930. Dr. Crouch in speaking to the report brought an uplifting message.

Afternoon Session—Second Day.

"Art thou he or look we for another" was the text of a devotional message by Dr. Clarke Davidson which opened this session.

Fraternal Messengers.

Among the fraternal messengers presented to the Convention at this session were: Antonio McGinnis, representing the West Cuban Baptist Convention; D. P. Jamison (Col.) of the National Baptist Convention, and Hon. A. L. Miller, a layman from Boston, Mass., representing the Northern Baptist Convention. Each of these brought fraternal greetings from their respective religious bodies.

Dr. McGlothlin, President of the Convention, is appointed a fraternal messenger to the Northern Convention, meeting in Cleveland, Ohio, next June and he is authorized to give credentials to such others as may desire to go.

Work of the Sunday School Board

An interesting and informing discussion on the work of the Sunday School Board was engaged in at this time. The manner of the distribution of the earnings of the Board from the sale of its literature, which is large as shown by the Boards report appearing above, is always a matter of diversity of opinion since there are so many needy

causes calling for help. Dr. Van Ness expressed the desire to apply the funds only as the Convention may direct. In speaking of the relation existing between the State Boards and the S. S. Board, Dr. E. O. Bryan, Secretary of Missions in Tenn., strongly objected to applying any of the earnings of the Board to the payment of the debts of the Mission Boards as is sought in a pending resolution by Dr. J. W. Porter.

The action of the Board in providing emergency in the work in Arizona, by request of Dr. Van Ness, was approved.

Executive Committee Discussion.

The recommendation in the report to authorize taking care of the bonds issued for the work in New Mexico provoked a heated discussion that consumed a large part of the session resulting in a recommitting of the matter to the Executive Committee and a special committee of seven for a later disposition.

Evening Session—Second Day.

The growth of the people of God was pointed out in the 54th chapter of Isaiah, which Dr. Sampey read in the devotional service.

Woman's Work.

The discussion of the splendid work being done by the women of the South was introduced by the report by Louie D. Newton, of Georgia.

A number of items are culled from the report which show wonderful progress in their work and their loyalty to the various denominational causes.

The report shows that a total of \$2,487,575.72 was contributed in cash the past year. Included in this amount were approximately \$190,000.00, given in the Lottie Moon Christmas offering to foreign Missions and something in excess of \$50,000.00 given to Home Missions as a result of the special week of prayer for Home Missions, observed during the month of March.

Mission study had a prominent part of the program of the women, a total of 7,399 mission study classes having been conducted among the young peoples organization, and 15,236 such classes among the adult women of the churches. A total of 135,000 seals were awarded to individuals for the completion of mission study courses.

A total of 8,852 W. M. U. organizations engaged in definite personal service of various kinds in their churches and communities, one of the chief fruits of this service being 5,543 conversions among the persons ministered unto.

Other forms of work included Good Will Centers, Mission Sunday Schools, Cottage Prayer meetings, rescue missions, Daily Vacation Bible Schools and the distribution of food, religious literature and the like. One of the most treasured bits of service performed by the Woman's Missionary Union is represented by its Margaret Fund, an endowment for the education in America of the children of missionaries on the foreign fields. The proceeds from this fund made it possible to provide during the past year 71 full-time and five partial boarding scholarships for the sons and daughters of these missionaries, the schools having granted free tuition for them. More than two hundred individual students have been aided in this way since the establishment of this fund.

Foreign Missions.

A splendid missionary message was brought to the Convention by Dr. W. Eugene Sallee who has been recently elected one of the Secretaries of the Foreign Mission Board. Interesting experiences on his mission field in China were recounted by Dr. Sallee and an earnest plea was made for more adequate support of the work. Brethren L. M. Reno, of Brazil, and R. T. Bryan, of China, both of whom are at home on furlough, also brought earnest messages. Dr. Bryan has been in China for forty years. It was a good hour when it is hoped new and deeper missionary zeal was created in the minds of the great audience.

Bro. T. L. Sasser, a former Mississippian, but now of Reidsville, N. C., presented the Convention a check for \$100.00, to be applied to all the objects fostered by the Convention and requested that the challenge be accepted. A public offer-

ing amounting to \$1,545.83 was made.

Following adjournment of the Convention was an entertainment of 30 minutes by a chorus of fifty voices from the colored churches of the city which was greatly enjoyed.

An offering was also made to the work among the negroes of the city amounting to \$307.63.

MORNING SESSION—THIRD DAY

"The Law of the Surrendered Life" was Dr. Sampey's subject in the devotional period this morning. "Except a grain of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit" was the scripture text.

Mr. Inman Johnson, director of music in the Seminary, sang most touchingly, "Oh, Love That Will Not Let Me Go", which he sang at the funeral of Dr. Mullins.

Seminaries

The prepared program provides for this session the consideration of the Seminaries and the Education Commission. Dr. J. R. Sampey, the President of the Southern Baptist Theological Seminary, in making a verbal report for the Trustees, stated there had been an enrollment of 417 during the past session.

The requisite for matriculation in the Seminary, further stated Dr. Sampey, is either a certificate of the church from which he comes that his ministerial gifts have been recognized and he is authorized by the church to exercise these gifts or an ordination certificate from a presbytery. Under these requirements no layman or woman can matriculate as a student, since men and only men are called into the ministry.

Dr. W. O. Carver addressed the Convention on the work of the S. B. T. Seminary.

During the past year the Southwestern Baptist Theological Seminary at Ft. Worth, Texas, enrolled a total of 528 resident students and 439 correspondence students, according to the report this morning. There were 70 in the graduating class of last session.

Through economies effective in reducing both the administrative and teaching staff the operating expenses of the Seminary have been reduced. With this economy, however, the Seminary finds it difficult to operate upon the small income it is receiving from the denomination and from its limited endowment of \$500,000.00. The endowment was increased by approximately \$50,000.00 during the past year.

The Student Loan Fund was also increased during the year, and now amounts to \$15,754.00. A scholarship endowment fund valued at \$3,000.00, was received during the year from Mrs. W. L. Williams of Dallas.

Both faculty and students devoted much time to practical Christian activity, resulting in thousands of people having been led to Christ, and many others surrendered their lives to definite Christian service.

A pleasing feature in connection with the report of the Baptist Bible Institute, located in this city, was the presentation of the faculty and a large body of the students. A number of chorus numbers were rendered greatly to the delight of the Convention.

The Institute was authorized by the Convention which met in this city in 1917.

Almost marvelous has been its growth since its foundation, as shown by the report of Dr. Hamilton, the President.

The Institute has had a wide influence in promoting the Baptist cause in New Orleans and vicinity. In 1917 there were only six struggling Baptist churches in New Orleans, whereas today there are 18 in the N. O. Association in addition to numerous mission stations, preaching places, Good Will Centers and one Rescue Mission. The students have met about five assignments each day and a number of conversions have been witnessed daily.

The enrollment for the current year is 236, with 154 of these coming from the four nearby states.

From the Emergency Appeal authorized by the Convention a year ago, the sum of \$88,564.21 has

been received, and it is asked that the Convention take further steps to provide sufficient funds for the operating expenses of the Institution.

During the past year the American Baptist Theological Seminary at Nashville, dedicated to the training of Negro preachers, had an enrollment for the year of 44, according to the annual report presented to the Convention by Dr. O. L. Hailey, field secretary. The buildings for the Seminary were provided by the Southern Baptist Convention, while the National Baptist Convention, Inc., representing the Negro Baptists. Both Conventions cooperate in defraying the operating expenses of the institution.

Since last Convention Dr. W. T. Amiger, President of the Seminary, has died, and the Board has elected Dr. J. H. Garnett, dean and acting president for next year.

The white pastors and churches of Nashville have been very cordial in their service to the Seminary. The past year has been the most successful the institution has had.

Education Commission

Apart from the two theological seminaries, the Bible Institute and the two missionary training schools, there are a total of 88 schools in the territory of the S. B. C., as shown by the report of the Education Commission presented this morning by Dr. G. W. Duncan. Of these schools 29 are academies, 28 junior colleges and 31 senior colleges.

The enrollment in the 88 schools was 25,749, including 1,326 ministerial students. The Seminaries showed an increase of \$99,219.58 in their endowment funds during the year.

One of the most precarious situations affecting Christian Education in the South, according to the report, is the rapid increase in the number of junior colleges now being created under the system of public education. This will make it more difficult for Baptists to maintain their system of junior colleges, it is said.

An impressive feature in presenting the report was the suspension over the rostrum of a large map of the Southern States, each school being located by an electric bulb and the grade of school by different colors of bulbs.

Dr. J. R. Sampey made a splendid address on Christian Education in speaking to the report.

AFTERNOON SESSION—THIRD DAY

The devotional service of this session was conducted by Dr. John E. Briggs of the District of Columbia, who read parts of the 12th and 13th chapters of First Corinthians.

Social Service

Dr. A. J. Barton read to the Convention a lengthy report on Social Service, which voiced the sentiment of Southern Baptists on the great moral issues in the social and political realm, as evidenced by the unanimous adoption of the report.

Dr. Geo. W. Truett in a brief address referred to the recent act of mob violence in Sherman, Texas, and expressed sympathy for the good citizens of that state and city.

The Executive Committee Report Adopted

The report of the Executive Committee, which deals with all the matters of finance of the Convention was brought forward again at this time, having been recommitted at yesterday's session because of a disagreement arising over the method of taking care of a bond issue for the work in New Mexico authorized by the Convention a year ago. The Special Committee appointed to study the matter recommended that the bond issue be a preferred claim to be taken care of by a bank loan from year to year until redeemed.

The adoption of the report carried the Budget for Southwide work of \$3,000,000.00 allocated as follows:

Southern Baptist Convention Budget, 1930

Foreign Mission Board.....	\$1,500,000.00
Home Mission Board (Including \$25,000.00 for New Mexico Bonds).....	725,000.00
Relief and Annuity Board.....	210,000.00
Educational Board (handled by Executive Committee).....	100,000.00

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Editorials

Pastor H. R. Holcomb, of Tupelo, is preaching in a revival meeting at Logansport, La. Pastor L. C. Riley, of Okolona, is in charge of the singing.

Dr. Eugene Sallee, newly elected Home Secretary of the Foreign Mission Board, was present at the Convention in New Orleans, having recently returned from China.

Brother P. E. Cullom, of McComb, is finishing the work for Th.B. degree at the Louisville Seminary and would be glad to locate in a field where he may combine teaching with the pastorate.

Missionary J. J. Cowser and his wife are spending their furlough at present at Goodman, Miss., having recently arrived from Brazil. The churches will gladly hear his message while he is back at home.

We may be in an age of perverse tastes in some things, but it strikes us there are signs of sanity when the preacher of the Convention sermon appears in a sack coat. We have escaped from the "conventional jimslinger." Rah for democracy!

Attention was called to the fact that in the past year the ministerial students in the Baptist Bible Institute baptized 1242, exactly the number that were in the white Baptist churches in New Orleans when the Institute, was established twelve years ago.

John J. Raskob, prominent in the Association against the Eighteenth Amendment, "was received in audience" by the Pope recently, and received the "apostolic benediction." We don't know whether this will help or hinder his fight to put prohibition out of business.

The following received the degree of Doctor of Divinity at a recent meeting of the trustees of Mississippi College: Revs. W. A. Sullivan of Natchez, T. W. Green of Magnolia, W. E. Farr of Prentiss, Webb Brame of Yazoo City, W. R. Cooper of Drew, C. S. Henderson of Greenville, Norris Palmer and W. A. Roper.

Mississippi College Board of Trustees conferred the degree of LL.D. on Mr. Edgar Godbold of Kansas City. He is an alumnus of the college, also taught in it for several years; was then Secretary of Missions in Louisiana, President of Howard Payne College in Texas, and now Mission Secretary in Missouri.

His many friends will grieve with Dr. E. H. Marriner, of Hattiesburg, in the deep sorrow through which he is passing. His wife passed away a week ago after a lingering illness. Dr. Marriner has spent much of his time in recent months at her bedside. May our Father graciously support him in the dark hour and sanctify to him his deepest distress.

Mrs. J. A. Lee, writing for her husband from Rochester, Minnesota, wishes their friends to know that he seems now to be slowly recovering of the many weeks of suffering, and that it will not be a great while before they will be able to turn their faces homeward. May our Father give them strength and peace through fellowship with him, and preparation for larger service in his Kingdom.

Mississippians at the Convention in New Orleans nominated four out of seven of those proposed for the presidency of the Convention. Brother Bryan Simmons, in a good speech, nominated Dr. McGlothlin; brother J. W. Lee nominated Mr. M. P. L. Love; brother W. A. Sullivan nominated Dr. M. E. Dodd; and Dr. C. S. Henderson nominated Dr. C. W. Daniel. Brother Simmons picked the winner.

An exchange says the cost to date in money to the United States for the World War is \$51,400,000,000.00.

Dr. R. T. Bryan for 45 years a missionary in China is spending seven months on furlough in America.

This writer does not recall having heard a Convention sermon that surpassed in all the elements of worth the one this year by Dr. R. G. Lee. It had the ring of the everlasting gospel, including The Curse, The Cross, The Resurrection and the Crowning of Jesus. It was a living testimony to the power of Jesus Christ, expressed in language that sparkled and scintillated throughout the whole discourse.

The Foreign Mission Board reports total receipts for the year just closed of \$1,112,470.18. This falls short of the receipts of the previous year by \$167,139. Designated gifts were larger, but there was a falling off in the gifts to the Cooperative Program, specific gifts to the debt and in the Lottie Moon offering. In Mississippi we fell off in all of these, from \$66,527.23 to \$55,182.29. Texas, South Carolina and Arkansas are the only States which increased their gifts to foreign missions.

For a beautiful sight we have seen nothing of its kind to surpass the two groups of young people assembled on the rostrum of the New Orleans Auditorium on the two occasions during the Convention when the nurses from the Baptist Hospital sat on the platform, and when the students from the Bible Institute were assembled on the platform when these two institutions were under discussion. The graduating class of the Hospital received diplomas, and the Institute students sang under the direction of Prof. Sellers and Prof. Beckwith.

At Mississippi College commencement exercises on Monday night Dr. J. W. Provine announced that he had resigned the presidency of the college and the trustees had accepted his resignation to be effective one year hence. Dr. Provine has been president for 21 years. In this time the campus has been greatly improved, three new buildings have been erected and the endowment doubled. We hope to have a fuller statement of his years of service in a future issue of the Record. He will after his resignation become effective be in charge of the Department of Organic Christianity. This was his specialty for many years. He has been connected with the college for 37 years.

Sunday the editor found himself at Marks and a large crowd assembled at the auditorium of the public school building to participate in the commencement service of the High School. Prof. T. N. Touchstone is superintendent, and they say he is one of the best. There was a graduating class of twelve, six young men and six young ladies. Two of the latter are daughters of old friends, Mr. P. M. B. Self and Mr. Bob Howard. The music was good and the crowd attested their interest in the school. Preachers were in evidence, among them: Pastors L. S. Cole and W. L. House. We enjoyed the visit in the home of Mr. Self and the meeting of many friends. Among those graduating is a Chinese boy who is said to be second honor man in his class. He has a sister who went to Woman's College.

SUNDAY SCHOOL ATTENDANCE MAY 18

Jackson First Church.....	758
Jackson Calvary Church.....	844
Jackson Griffith Memorial.....	316
Jackson Davis Memorial.....	377
Jackson Parkway.....	200
Okolona Church.....	183
Offering \$9.37	
First Church Picayune.....	334
Meridian First Church.....	885
Offering \$60.41	
Brookhaven Church.....	587
Marks, First Church.....	121

GOD'S GOSPEL

(Sermon preached before the Southern Baptist Convention, New Orleans, Louisiana, May 14th, 1930.)
By ROBERT G. LEE, Pastor of Bellevue Baptist Church, Memphis, Tenn.

Text: "Christ died for our sins according to the Scriptures.... he was buried.... he rose again the third day according to the Scriptures" (1 Cor. 15:3-4).

As with microscope we see worlds in water drops; as with spectograph we learn constituent elements of remotest astral bodies, as with telescope we view landscapes immeasurably distant, so, in this verse, we discover worlds of redemptive revelation—continents of truth compressed into a corner, firmaments of wisdom contracted to the compass of a tent. Infinity flung into a phrase. An ocean in a cup. Zephyr's whisper and thunder cloud's wrath in one voice. A volume in a line. An oratorio in a statement! A midnight sky blending with a firmament of glorified noon.

This verse, so vast no foot can visit all its shrines, so high no human mind can climb the altitudes of its affirmations, breathes the language of eternity. The chief substance of all promise and prophecy, comprehending in itself the world's salvation, holding hell's hostilities and heaven's friendships beneath its tranquil language, unfolding a drama which opens with a subtle tempter's foul incursion and closes with a resurrection garden, it is one of the stateliest cathedrals of the infallible, inerrant Word—a palace of truth resting on a pinnacle of expression. Words no more hold its superlative wonders than teacups hold oceans. The best we can say is as man's mean paint upon God's fair lilies. "Such knowledge is too wonderful for me" (Psa. 139:6). "It is as high as heaven; what can I do? deeper than hell; what can I know?" Job 11:8).

This text reveals the

Curse

"Our sins!" Back behind human ages it takes us into awful infinite depths, to the most terrible fact in God's universe—the fact of sin, life's most dreadful and inexorable curse. Sin, so like a river, beginning in a quiet spring, ending in a tumultuous sea, reversed man's nature, destroyed the harmony of his powers, threw him, woefully deranged, miserable, lost, into interminable leagues of night—subverted the constitutional order of his nature, dismantled him of his nobility, brought him in unconditional surrender to diabolical power, caused him treacherously to give up the keys of the soul's citadel placed in his keeping.

Sin, the aggregation of all evils, black terror in existence before the Bible, deadly disease felt before the remedy was known, terrible riddle that perplexed human thought before the answer was proclaimed, entered the world; And Death—by sin (Rom. 5:12). Soon graves in the earth. Abel dead. Sarah buried in Ephron. Rachel in Ephrath. Abraham laid to rest beside Sarah. Jacob gone. Joseph in a coffin. David in a tomb. Solomon in a shroud. Ever since the funeral journey has never ceased. Well-trodden the road to the grave—a hard path, without a flower in all its weary miles. Evidence this of sin.

Jesus, who found remedies for hunger, disease, madness, physical death, was "amazed and sore troubled" (Mark 14:33) by sin's dread power. Its weight fell upon him in soul agony and bloody sweat. From its vast abyss he drew back with trembling as he faced the time when he was "made a curse" (Gal. 3:15), "made sin" (2 Cor. 5:21). Proving what? That ghastly great among life's factors—awful, universal, inescapable—this fact of sin. And if sin becomes an unaffrighting and undisturbing commonplace that never startles us into pain, our preaching becomes a plaything. Behind all our phraseology, we must have the tremendous sense of the ruin of sin.

We cannot drown the stench of sin's carrion under flood tides of philosophical perfume. Sin, a fatal mischief of the heart, a seed big with future pain and grief, the quintessence of all horrors, the causative element of all world suffering, is no whirlwind creating a slight disturbance, but a hot sirocco blasting all gardens. No light discord—a thunderbolt that shatters the organ into splinters, leaving it without shape or tone. No pen knife—a guillotine. No slight jerk of hiccoughs—the agonies of sciatica. No lame Mephibosheth—a diabolical Jezebel. No crude catapult—a bursting bomb. No cool rill—a perpetual lava rush scorching its way through green fields.

Foolish they who tone down sin—applying to it soft, extenuating words. Yet, quack doctors there are—theological, philosophical, literary, political—with their poultices, salves, liniments, dealing with sin as though it were an eruption of the skin—a scarlet rash, an affliction of pimples. Sin, an internal cancer, manifest in dis-crowned faculties, in unworthy love, in sordid satisfactions, in callous selfishness, in brutalized spirits, is the curse of all curses—blighting earth's seas with wrath, grouping earth's isles as lairs of lust, making many places in our cities deserts of hell!

From hell's seething ocean, sin burst upon the world in Eden's garden. A raging torrent it swept through the world until all neighborhoods from Adam until now feel its pollution. Running back to hell, sin is the world's widest, deepest, darkest, swiftest river. Perpetual desolation abounds wherever it goes. Into this river, many downward have plunged to perdition's dungeons where hell's "infernal drums roll the eternal bass in hell's uproar, beating time to ceaseless groans of the lost," amid incessant, unmitigated, unquenchable torment. There, environed by ghastly horrors, maddened forever by a Babel of howling voices, the lost, lashed by the hot breath of hell's inferno, in a storm that knows no abatement, are burning continually, yet unconsumed,—forever wasting, yet enduring still, the "smoke of their torment ascending up forever" (Rev. 14:11).

Our one chance is to see sin through God's eyes. Unless we are shocked by sin, we ineffectively preach the Gospel. To awaken a sense of sin is the first essential in all missionary, all evangelistic effort. And the saving of men from sin is the biggest enterprise on earth, for it was the only cause big enough to bring the Son of God from heaven to die on the cross. "Shall we charge the Son of God in whom are hid all the treasures of Divine wisdom with the unparalleled folly of coming from heaven to atone for innocent creatures, to relieve persons uncondemned, to redeem a race of free men in, to deliver from the curse a people not accursed, to hang by exquisitely dolorous wounds by his sacred hands on a tree more ignominious than the gallows for honest men, to expire under the sense of the wrath of heaven that he might save from hell people in no danger of going to hell?"

Look upon him whom we have pierced! Our sins were the palms that slapped him, the spit that shamed him, the fists that beat him, the scourge that cut him, the thorns that crowned him, the nails that transfixed him—our hard hearts the hammers that drove the nails. Surely his crucifixion, the work of the whole race, must shock us until we hate what caused him all that—until we look with horror upon our hands red with his blood—until every heart must mourn his death of fearsome horrors as its own cruel deed.

The text shows the
Christ

The Christ—outstanding miracle of all ages, literature's loftiest ideal, philosophy's highest personality, criticism's supremest problem, theology's fundamental doctrine, spiritual religion's cardinal necessity. Jesus—personally, socially, politically, the supreme center of human interest, the standard of measurement, the scale of weights, the test of character for the whole moral

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Convention Board Department

R. B. GUNTER, Corresponding Secretary

KEEP THE RECORDS STRAIGHT

Statements have been made in the secular papers to the effect that the people of the Town of Newton do not want the Baptist Orphanage. Those who believe the statements will do well to read the statement from Mr. W. L. McMullan, Mayor of Newton, in which he speaks of Newton's extended arms to the Orphanage, of the school advantages for the orphan children, the church advantages, the hospital possibilities and of the moral standards.

Why should Newton not desire the Orphanage? Other cities have offered inducements to have it moved to their environs. One locality offered 1,000 acres of land for Orphanage purposes. The annual donations to the Orphanage expended in Newton will help in a very substantial way. There will doubtless be \$50,000.00 spent some years, perhaps more. The \$40,000.00 to the credit of the Baptist Orphanage now in the Merchants Bank and Trust Company of Jackson would not be objectionable to the Bank of Newton. To be sure, this sum will not be on hand many times to the credit of the Orphanage, but several years ago a sum almost equal to this was to the credit of the Orphanage. A short time ago not over \$25,000.00 of this \$40,000.00 was bearing interest for the Orphanage, and even then only 4%. If the Bank of Newton were using this and receiving 8%, there would be a profit at the rate of \$1,000.00 a year. If using the other \$15,000.00 at 8%, there would be another gain of \$1,200.00 per year. While there will not likely be this surplus for any great period of time, there will be very substantial amounts at certain periods of the year, and it is good religion and good business to replenish the treasury so as to avoid financial embarrassment.

The Orphanage school will not be a burden to Newton. The man who is more familiar with educational affairs in Hinds County than is any other one man says that while the Orphanage school costs \$4,200.00 a year, yet \$4,000.00 of this amount comes from the equalization fund which can be used just as well at Newton as at Jackson, hence the Orphanage school does not cost Hinds County more than \$200.00. A later statement than that given above is to the effect that the presence of the Orphanage school is really an advantage in that the children are enumerated and the county receives the regular per capita allowance, actually leaving a net profit to the county.

Some question has been raised as to the legal status of the College property. It is well that this matter be carefully studied. We are confident that the capable Board of Trustees will do so. Mr. W. W. James, however, in preparing his abstract does not call attention to any complications of that nature.

The farming of land which will bring from \$1,000.00 to \$1,500.00 an acre does not sound like a good business proposition when land just as valuable can be had for \$25.00 an acre.

The Presbyterians of the North have concluded that it is not wise to rear orphan children in dormitories and in large groups. For that reason, they are turning to the home finding plan, receiving the children for only a short time, until they can be placed in good homes and reared according to the scriptural plan. We cannot do better than to give our most serious thought to this plan for our Orphanage work.

In our zeal for the Orphanage we must not lose sight of the fact that this work is but one phase of the large task to which God has called us, hence this work should be studied in the light of the entire program. We need symmetrical development. There rests upon the denomination

in connection with the college work at Newton an obligation amounting to \$45,000.00. The denomination has been owing some of this money for more than four years with no part of the principal paid and not one cent of the interest, which interest was to have been paid annually. We cannot as a denomination maintain our self-respect and the confidence of the public unless we are faithful in meeting all of our obligations, and in order to do this we must consider every phase of our work as a denominational obligation and to study each phase in the light of and in relation to every phase.

The writer knows that there are those who will misconstrue his statements. They have already done so. But, let this be remembered that he is a Democrat Baptist. Before the substitute motion was offered by Mr. Love during the special session of the Convention, the writer proposed to be one of one hundred Jackson people to give \$100.00 each for the raising of the \$10,000.00 in cash proposed in the substitute in the event the majority deemed best to continue to operate Clarke Memorial College and to retain the Baptist Orphanage in Jackson. He also proposed that in the event it was deemed best to move the Orphanage to the country to give the institution 300 acres of good land. Furthermore, whether in the minority or in the majority, this writer proposes to continue, as heretofore, throughout all the years of his church connection, to support the Orphanage. Before we had cleared the building a member who was in the minority said the support for the Orphanage would be cut off because of the Convention's action. The person who properly appreciates the value of the work being done for the orphan children, the person who loves the Lord, the person who has the Christian spirit with Baptist loyalty will surely not discontinue his support because the majority do not agree with his views. We be brethren, and the Lord's work is one. We will surely not withhold our support from an orphan child whether he be domiciled in Newton, Hattiesburg, Jackson or some other place.

A GREAT DAY FOR THE FIRST BAPTIST CHURCH, LAUREL, MISSISSIPPI

It is an unusual thing that a pastor has the distinction of serving one church for a quarter of a century. This distinction has come to Dr. L. G. Gates, who on May 18th celebrated his Twenty-Fifth Anniversary.

When Dr. Gates became pastor of this Church, the Church property was valued at \$5,000.00. Today it is valued at \$135,000.00. At that time the membership consisted of about 300 members; today of about 1,000. The contributions at that time amounted to not over \$5,000.00 per year for all purposes. Today the contributions to denominational work amount to that much and the total contributions for all purposes range around \$25,000.00 a year.

All departments of the Church work are well organized and the attendance is indeed gratifying. The pastor states that the loyalty of the membership is at the very peak and the prospects for the future are exceedingly bright.

Brother Hurst, faithful Church Treasurer, gave a brief report touching upon the high points of this long pastorate. He was followed by Professor Watkins, Superintendent of the City schools for a period of twenty-three years. He spoke of this pastor as a citizen, a factor in civic matters of the City and community, as a man among men, as a leader in civic righteousness. Dr. W. A. McComb of Gulfport, who calls Dr. Gates his "son in the ministry" gave a brief narrative of the pastor's activities since the beginning of his ministry.

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Southern Baptist Theological Seminary	100,000.00
Southwestern Theological Seminary	152,000.00
Baptist Bible Institute	110,000.00
American Baptist Theological Seminary	12,000.00
New Orleans Baptist Hospital	75,000.00
W. M. U. Training School	16,000.00

Total.....\$3,000,000.00

Dr. Scarborough made request that the Southwestern Seminary be allowed the same privilege to go afield for funds to meet an emergency as is accorded the Baptist Bible Institute. So much opposition was expressed in the discussion, mainly because it will further disrupt the Cooperative Program, that Dr. Scarborough withdrew the request.

Time, Place and Preacher of Next Meeting

Birmingham was selected as the place of the next meeting, on May 13, 1931, at 7:30 P.M.

An effort was made to substitute Richmond, Va., for Birmingham, but it failed.

Dr. J. W. Phillips of Mobile, Ala., was chosen as the preacher of the Convention sermon, with Dr. J. L. White of Miami, Fla., as alternate.

— EVENING SESSION—THIRD DAY

"Jesus, A Ministering Servant" was the subject of Dr. Sampey's devotional message tonight, reading and commenting on "Washing the disciples feet".

Hospital Work

There are twenty-eight Baptist Hospitals in the South, which have 3,576 beds and 1,355 student nurses. The property value of these institutions is given at \$16,069,891.68, as shown in a report of the Hospital Commission by Dr. L. J. Bristow, secretary, presented tonight.

During the past year these 28 hospitals cared for a total of 109,291 patients. A total of 246,981 days of service, one-sixth of the total service, was given free to charity patients, at a cost to the denomination of \$649,456.09.

The only hospital under direct control of the Southern Baptist Convention is the one here in New Orleans, of which Dr. L. J. Bristow is the superintendent. This hospital treated 6,721 patients during the year, and gave 46,313 days of free service to charity patients at a cost of \$31,102.25.

The graduation exercise of the class of 13 young ladies from the hospital was witnessed by the Convention tonight, the certificates being presented by Dr. J. B. O'Kelly of the hospital staff.

Due to the fact that the Hospital Commission has no resources for taking care of the deficit in operations of the Tuberculosis Sanatorium at El Paso, it has declined the proposition of the Home Mission Board to take over the operation of the El Paso institution.

Home Missions

The discussion of the work of the Home Board was listened to with deep interest.

Dr. E. A. Fuller, President of the Board, introduced Dr. J. B. Lawrence, who has been elected the Corresponding Secretary since the last meeting of the Convention.

Dr. M. N. McCall spoke interestingly of the work in Cuba, with which he has been connected for a long time.

Dr. Lawrence said he supposed it has been foreordained before the foundation of the world that he should address the Convention at this time, which he did, bringing a great Mission message from the standpoint of our Home Board.

Dr. Scarborough introduced a resolution expressing the thanks of the Convention to the city, newspapers, hotels and all who have had part in so royally entertaining the Convention, which was adopted.

— MORNING SESSION—FOURTH DAY

The auditorium this morning does not have the appearance of a Southern Baptist Convention as in the previous days but more that of a veritable "deserted village". The messengers are gone, leaving the officers, the press men and a few

to say "I" or "No" as occasion may demand in the consideration of the few remaining items of the program.

The Holy Spirit's power and influence was the theme of Dr. Sampey in his devotional message, reading the account of His coming as recorded in Acts.

Dr. Holt Speaks

Dr. McGlothlin introduced Dr. A. J. Holt, the old member of the body, who briefly addressed the Convention, saying this is the fifty-first consecutive session he has attended. The Convention stood in recognition of his long and faithful service.

The Joint Convention Sessions

In the adoption of a report by a committee appointed at the last Convention to consider the advisability of holding a joint session with the Northern Baptist Convention, it is agreed that the session of 1933 shall be this joint session to be held in the City of Washington.

National Baptist Memorial

Mr. James Sharp of Washington made a detailed interesting statement concerning the Baptist Memorial Church in Washington that is being built jointly with the Northern Baptist Convention and the Baptists of Washington, in speaking to the report of the committee on this project. The report was referred to the Executive Committee to devise some way to discharge the obligation of Southern Baptists in this matter.

The Denominational Papers

In a report on the denominational papers by Dr. E. C. Routh of Oklahoma, it was pointed out there has been a gradual decrease in the circulation of the state denominational papers in all the states, and several reasons are assigned for it. First, the materialistic and rationalistic spirit of the age; second, the vast and ever increasing number of attractively printed publications, many of them filled with a very low order of fiction; third, the strenuous life with little time for Christian literature, not even the Bible; fourth, the appeal of the automobile, the radio and the moving pictures; fifth, the neglect of and in many cases the apparent indifference to the circulation of denominational papers by pastors and churches; and sixth, the failure of the denominational papers themselves to meet the needs of their people and to grapple with the peculiar problems of this age.

The present combined circulation of the 17 Baptist state papers of the South was given as 182,326.

The Commission on Baptist Papers, composed of Dr. E. C. Routh, Oklahoma; Dr. P. I. Lipsey, Mississippi, and Ex-Senator W. A. Frost, Kentucky, believes that the only solution of the denominational situation lies in each local congregation putting the paper into its church budget or taking some other definite means for placing the paper in the homes of the church membership.

Evangelism

The Committee on Evangelism appointed at the last Convention looking to the reestablishment of the Department of Evangelism in the work of the Home Board, made report through Dr. L. G. Broughton, the Chairman, earnestly recommending that the department be reestablished and a Commissioner be appointed. It was apparent in this, as in many other instances that the Convention was not disposed to incur any additional expense, so the recommendation was rejected.

Memorial Service

This session closed with a memorial service in which tribute was paid to four leading members of the convention who have passed away since the last meeting. Dr. Sampey spoke on the life and work of Dr. W. P. Harvey of Kentucky; Dr. H. C. Moore on Dr. G. C. Savage of Tennessee; Dr. C. W. Stumph on Hon. B. F. Panky of New Mexico; Dr. J. R. Hobbs on Dr. J. J. Taylor of Alabama.

No session was held Saturday afternoon.

— EVENING SESSION—FOURTH DAY

The evening service of Saturday was given to

an introduction of the Missionaries of the two Mission Boards and listening to their brief addresses. This always proves of great interest.

This service closed the business of the Convention.

The evangelical pulpits of the city were filled on the Lord's Day by visiting ministers under appointment of a special committee on public worship.

An open air service was held on the campus of the B. B. Institute on Sunday afternoon at which several of the prominent preachers of the Convention spoke.

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universe. His name blossoms on the pages of history like the flowers of a thousand summers in one bouquet. His name sounds down the centuries like the music of all choirs, visible and invisible, poured forth in one anthem. His footsteps, like rain in drouth, are seen in harvests of blessing along life's highways.

With no beating drums, no blowing clarions, he holds the flag of equality above palace and slave market. Though history—ancient, modern, contemporary—bears witness that governments oft ignore him, he stretches the Golden Rule above all statute books. Though self-exploiting demagogues, swayed by ulterior motives, find nothing desirable in his modest ministry, he strengthens forever the institutions of just government. Though in collision with the devotees of formalism, he has written "Blessed are the pure in heart" above doorways of vice and crime. Though the scribe, buried in precedents and legalism, though the Sadducee with his dogmatic negations, though the Greek with his wild mythologies, though the Oriental with his mystic speculations, though the Roman with his materialism, and the Priest with his self-righteous creeds abhorred him, he has bannered whole continents with love, has changed the climate of nations.

His waxing fame is the most striking fact of our day. Born among cattle, dying between thieves, the light that began as a taper has waxed into noonday. The voice that was a whisper became a thousand trumpets. In Christ the silence of God breaks into full voice. As the material world incarnates God's mind, Jesus incarnates God's heart. As no artist can frame a picture large enough to include the evening sunset, so no voice can compass, no pen include, the full statement of Christ's character. But what he was toward the child, the mother, the publican, the prodigal, the hypocrite, the harlot, toward sinner and disciple, that God is toward all men in all time. "God was in Christ" (2 Cor. 5:19). "He that hath seen me hath seen the Father" (John 14:9).

Goldwyn Smith said: "At the Reformation Greece rose from the dead with the Greek New Testament in her hand." Meaning what? At the Reformation man began to reconsider Jesus; and the graves of moribund society gave up their dead. So today, if men want a genuine revival of spiritual religion with the fruits thereof, they have to see life with the eyes of Jesus and drink of his spirit—take the way of love they have seen in him and follow it to the Cross.

Jesus pre-existent—By whom "were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him, and he is before all things, and by him all things consist" (Col. 1:16-17). Jesus "having glory with the Father before the world was" (John 17:5), "loved by the Father before the foundation of the world" (John 17:24).

Jesus virgin born! When Mary, virgin by man never touched (Isa. 2:14), went down into the mysterious land of motherhood in Bethlehem's barn, she, the mother destined to know multiplied sorrows, came back holding in her arms the eternal Son of God! (Luke 1:35). And his every muscle was a pulley divinely swung, his every nerve divine handwriting, his every bone divine sculpture, his every heartthrob divine pulsation,

his every breath holy whisper. God's thought, God's will, God's purpose swathed in mortality was he.

Christ's virgin birth, on which rests the credibility of Scripture and the sinlessness of Jesus, is the Alpha of our Christian faith. Accept that, all else rightly follows. But—accept the impious conclusions of modern skepticism that Jesus was earth born, not heaven born, then, with this bar sinister stained across his birth hour, Christianity is falsehood, civilization delusion, all history fathomless riddle, the whole story of Jesus as-sailable.

Jesus, Son of man, Son of God! As man, he got tired; as God he said "Come unto me . . . I will give you rest." As man, he got hungry: as God he fed thousands with a lad's lunch. As man, he got thirsty: as God he gave living water. As man, he prayed: as God, he arose from sleep and stilled the raging tempest. As man, he accepted a village girl's invitation to her wedding: as God he there changed water into wine. As man, he got lonely: as God, he said "The Father hath not left me alone" (John 9:29). As man, he wept at Lazarus' grave; as God he raised Lazarus from the dead.

Jesus, teacher come from God! "Never man spake like this man" (John 7:46). Put the teachings of all philosophers alongside the teaching of Jesus. The difference? Their teaching is speculation; his, revelation. Their's inquiry; his, declaration. Their's, surmise; his, certainty. Their's groping; his, guidance. For boldness of conception, for grandeur of character, for sublimity of purpose, for originality of mind, for valiant propagandism his teaching, no exhausted specific, claims the sovereignty of the world. Amid all teachers, he burns like the sun amid lanterns. His teaching, leaping across conventional chasms, spurning all national boundaries, assaults all superficial teachings as summer suns attack frost. Teaching in paradoxes, superlatively supreme is he! Lose life, find life. Hold by letting go. Win by losing. Multiply by dividing. Live by dying. As teacher, he dwells apart in his unrivalled genius—a great palm in a desert of mediocrity.

Jesus, miracle worker! Blind men he gave sight, deaf men keen ears, dumb men new tongues, crippled men new limbs. Crazy men he restored to reason. Lepers he cleansed. Outcast women he lifted up. Devils he cast out. The sick he healed. Funeral processions he broke up! Showing what? That in his own universe God is no prisoner. No law-limited God. But sovereign. No superannuated butler, having lost the keys to some doors in his own world-house. But Lord indeed. In all, Christ was the life—God felt, the Word—God heard, the Light—God seen.

Jesus, the Light of the World! Borrowing the center of the solar system to interpret his nature and character, he said: "I am the Light of the World" (John 8:12). A sunless solar system, a world solid darkness always, is the counterpart of a Christless world. Everywhere the fertilizing wonder of light's begetting power confronts us. But no sun—no life.

No Socrates, no youth of Athens aroused. No Columbus, no new world in prophetic possibility. No John Knox, no Scotland saved. No John Huss, no hope for Bohemia. No Gutenberg, no printing press to widen the blind alley of ignorance into endless highways of wisdom. No Luther, no corrupt church broken, rebuked. No Wycliff, no first light of the Reformation. No Cromwell, no Parliament dissolved. No Wesley, no spiritual rain in Europe's drouth of years. No Charles Martel, the Mohammedan shadow crushes the world. No puritan fathers, no free republic. No Washington, no victory after Valley Forge. So! No Jesus, no freedom of thought, no liberty of worship and conscience, no humanity of feeling for the unfortunate, no civic righteousness, no national integrity, no salvation from sin. The "life in him—the light of men" (John 1:4). Taking Jesus from history is like taking matter out of physics, heat out of fire, fragrance out of flowers, numbers out of mathematics. Without Jesus,—the world's history is a diabolical joke,

all liberty-compelling upheavals dead. Without Jesus "the Roman Empire is without purpose, Athens without a mission, Egypt an accident, Judaism, with thousands of years of prophecy, the frightful mutterings of a race doomed to insanity."

Christ! The world over, architects strive to build cathedrals worthy of him. Painters feel incompetent to create figures beautiful enough to adorn his sanctuary walls. A sense of inadequacy falls upon musicians who try to create music sweet enough for his hymns of praise. Sculptors nowhere can find marble white enough for his forehead. Orators, whose sentences are flights of golden arrows, express only a meagre measure of the honor due him. Writers, words dropping from their pens like golden pollen from stems of shaken lilies, feel the inadequacy of all words to set him forth in his beauty.

"No mortal can with him compare,

Among the sons of men,
Fairer is he than all the fair
Who fill the heavenly train."

Without him, the past—cruel enigma; the present—tormenting perplexity; the future—awful, inevitable catastrophe.

This text points to

Calvary

"Christ died!"

Greatly above all mountains stands Calvary.

Great is Sinai, where, amid cloud and smoke, earthquake and fire, the law was given.

And Horeb where the bush, aflame with the glory of descendant deity, defied the laws of conflagration.

And Hor, where Aaron transferred his priestly robes to his son, and died.

And Pisgah from whose lofty height Moses saw the land which God "swore unto Abraham."

And Carmel where God answered Elijah's prayer with fire from heaven.

And Tabor in whose shadow the stars in their courses fought with Barak to overthrow Sisera.

And Meriah where Solomon dedicated the glorious temple.

And triple-peak Hermon where Jesus was transfigured, his countenance brighter than the sun, his garments whiter than snow.

And Olivet, where, the clouds his chariot, the winds his steeds, he went back to God.

But above and beyond all mountains is Calvary—as a river is beyond a rill in reach, as a tree is beyond a twig in fruit bearing.

For there, God in bloody garments dressed, courted our love. There, at the interlocking of the ages, Christ put away sin by the sacrifice of himself, redeeming man from death unto life, cancelling man's debt of judicial obligation by an equivalent which afforded legal satisfaction—voluntary passing under death's dreadful shadow, though owing the law no debt. There God's eternal attributes emptied their vials of burning wrath upon the sinless Sacrifice in agony enough to make the earth shudder, the sun in darkness hide, the spheres go wailing along their eternal circuits.

Irreproachable Christ's life. Matchless his teaching. Astonishing his miracles. Marvelous his example! But all of these would have availed nothing for our salvation had they not found consummation in the Cross. Incidental and collateral they to the one purpose for which he came—to die, that man born once and born dead might be born again and born alive.

Not by his sinless life was Jesus man's substitute. Not by his miracles did he honor the law, satisfy justice, meet the demands of divine holiness. Nor by his teachings take away humanity's despairing woe and God's judgment upon the human race. Nor by his beautiful example take our place under the law, open a fountain for all uncleanness. Nor by his character repair the insulted dignity of God's nature by a reparation equal in merits to the character of the insulted dignity itself. Only by suffering the death which was expiatory with reference to God, which was punishment with reference to man, did he adequately compensate God's government by an equivalent for man's offense, offer a boundless

mercy in terms consistent with the integrity of the moral law. In death, he paid our debt. "The Lord hath laid on him the iniquity of us all" (Isa. 53:6).

The Bible contains the saddest story of man—the story of his fall. The fullness of the sadness of man's fall we cannot know unless we fathom the bottomless pit, grope in the outer darkness, weep and wail in hell where race and foam forever the waves of quenchless fire. If there is no fall, no hell, there is no salvation to preach.

The saddest story of God is Calvary. Taking its rise in God's love, conceived in the councils of eternity, from age to age, receiving ever new fulfillment, Calvary's history goes. Calvary casts its shadow from Golgotha through the stormy chasm of human history to the foundation of the world! From Golgotha to Pilate's court, where, with scourge, they seamed his quivering flesh until it started up in red scars. To Gethsemane's garden, where the roots of his divine emotion put forth their crimson tears. To the upper room, where he changed wine into the perpetual symbol of his blood. To the Jordan, where his burial in baptism foreshadowed his death. To Nazareth, where by toil he sanctified all labor. To Bethlehem, where "that glorious form where-with he went at heaven's high counsel table to sit the midst of Tribal unity he laid aside." And from there, across four dumb centuries, and beyond, the Cross throws its shadows and blessed radiance—to Solomon's temple! Over the victim, whether lamb, bullock, or dove, on the altar of the tabernacle. Over the blood stained lintels of the Passover night, where the keynote of the Cross sounded forth in the depths of remote antiquity and foreshadowed a deliverance far greater. And beyond that to the withered garden where Despair pitched his pavilions upon the sterile and blasted fields of man's lost estate.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). That promise dropped as a sun into man's sunless firmament, was the center, prospectively, of all those constellations which were to succeed each other in the darkness and illuminate that long way unbroken from Eden to Calvary—the abyss of the world's greatest sorrow, the summit of the world's highest hopes. And our text is a sublime paraphrase of the Genesis verse, substituting the language of fulfillment for the language of prediction. His death, prearranged, prophesied, provided by God (Gen. 22:8), was no afterthought. As the mind was before mental philosophy, as stars were before telescopes, as this continent lay behind the setting sun long before Columbus saw it, so the Cross, not an episode but an eternal mood in God's heart, not an incident of Christ's life, not merely a moral spectacle to exhibit God's love, but a transaction grounded in deep necessity, was in heaven before it was on Calvary.

Thus, in the Cross, the supreme interpretation of God, we see that the agony of God over human sin is eternal—a focus in time and space of that travail which God bears from the foundation of the world. "Him being delivered by the determinate counsel and foreknowledge of God . . . crucified and slain" (Acts 2:23). "Eternal life, . . . promised before the world began" (Titus 1:2). "We speak the wisdom of God in a mystery, which God ordained before the world unto our glory" (I Cor. 2:7).

(Continued next week)

—BR—

In the opinion of this writer the American Standard Revision is the first version of the Bible, though there are a number of other good translations. But the American Revision is not perfect. An effort is now being made to improve it. The International Council of Religious Education has purchased from Thos. Nelson and Son their copyrights of this version and has employed able Bible scholars to bring out a new revision. Dr. J. R. Sampey and Dr. A. T. Robertson, of the Louisville Seminary, are among the revisers. The new work will be awaited with interest and, we doubt not, read with profit.

W. M. U.

Attention District Six

Word has just come that the Society at Forest will entertain the District Meeting in District Six. The date is Friday, May 30.

Our District Chairman, Mrs. Broach, is exceedingly anxious that this new District shall have a large attendance at this first Meeting. And the sisters in Forest urge a full attendance from each association, each society. We here give the associations in that District:

Chairman, Mrs. H. F. Broach, Meridian; Clark County Association, Mrs. J. K. Kirkland; Quitman; Jasper, (Bay Springs) Supt. Mrs. W. O. Carter, Bay Springs; Kemper, Supt. Leake, Supt. Mrs. J. J. Paschal, Walnut Grove, Lauderdale, Mrs. Ernest Brookshire, Meridian. Neshoba, Mrs. J. P. Foster, Philadelphia. Newton, Mrs. G. O. Parker, Union. Smith, Scott, Mrs. O. Austin, Harpersville.

B. B. I. Chair of Missions

The last word that comes from the Convention as we go to press is that the W. M. U. contribution to the B. B. I. Chair of Missions had reached \$5100.00. Surely we lift our hearts in praise to Him from Whom all blessings flow.

Attention Second District

I am so happy to tell you that the Woman's Missionary Society of Drew, (Sunflower Association), extends to us a cordial invitation for our District Meeting which will be held May 26th and 27th. We open Monday Evening, May 26th, with our Young Peoples' session, presided over by our efficient Young Peoples Leader, Mrs. R. A. Eddleman, of Lula.

Let me urge that each Superintendent insist on a large attendance from every society in every association.

Send the names of all who will attend as soon as possible to Miss Kate Ellington, Drew, Miss. She is Chairman of Entertainment.

Sincerely, Your District Chairman,

—Mrs. M. F. Doughty,

We here append the officers of District Two: Chairman, Mrs. M. F. Doughty, Shaw. Y. P. L., Mrs. R. A. Eddleman, Lula. Bolivar, Mrs. Guy Waldrop, Merigold. Deer Creek (Humphreys, Washington, Sharkey, Issaquena) Supt. Mrs. J. F. Scull, Hollandale. Leflore, Supt. Mrs. W. W. Bettis, Sidon. Riverside, (Quitman, Tunica, Coahoma) Supt., Mrs. R. A. Eddleman, Lula. Sunflower, Supt., Mrs. R. T. Strickland, Drew.

Suggested Leaflets—Supplement to W. M. S. Program

June—How Help the Negro?

	Cents
Experiences with a New Woman.....	3
Negro Spirituals (Words and Music of Ten Selections).....	5
Our Christian Obligation to the Negro.....	2
Racial Revelations.....	3
That Green Carpet.....	4
The Negro in the New Working World.....	3
What Does the Negro Want?.....	2
Order from W. M. U. Literature Dept 1111 Comer Bldg. Birmingham, Ala.	

Report of W. M. U. Literature Department

One day a few years ago a housekeeper sent her maid to the neighborhood grocery store for some article which was immediately needed. The price proved to be higher than she was accustomed to pay in another store not so conveniently near. The next time she visited the corner store the lady said, "Mr. Smith, you charged me ten cents more than I have to pay for that article at Blanks'. I think you should let me have it at the same price he charges." To this the tradesman replied with surprising candor, "Madam, I am in business to make money, not to accommodate you."

Those who deal with the W. M. U. Literature Department can be assured that the very opposite is true. Accommodation is the only reason for its existence. Indeed the policy of the Union declares that the department shall function as an aid to missionary work rather than as an agency for the accruing of profits. Yet not being endowed or supported in whole or in part by contributed funds as is the case with the literature bureaus of many denominations, the department must charge enough for its supplies to cover expenses. Here another aspect of the word "accommodation" may be thought of, certainly the department does exercise the function of "alteration with view to adjustment to circumstances or environment" for you have heard from the treasurer's report that our department did pay its expenses for clerical help, postage, envelopes, etc. and showed on the "right side" of the column an amount just sufficient to assure us we had kept out of debt.

Perhaps the most familiar meaning of accommodate is "to furnish with something desired." Members of Girls' Auxiliaries have for some time desired a ring showing their organization emblem. In the fall of 1929 it was found possible to furnish a ring at a price that would accommodate itself to a girl's pocketbook. A firm of manufacturing jewelers agreed to make a sterling silver ring with mount of rolled gold and the best grade of French enamel at a price that would allow its being sold for \$2.50. This price was quoted on condition that the initial order would be for at least six dozen rings. As soon as it is generally known that the ring is available doubtless many times this number will be needed. Leaders are respectfully urged to use them as awards and as an emblem of excellence in G. A. attainment as well as to give all possible publicity to the beauty, serviceable quality and meaningful design of this article.

Perhaps the financial stringency discussed so much in newspapers and magazines during the year may be blamed for the fact that we must report not quite so many organization pins sold during 1929 as in the previous year. This must have been an effort on the part of Baptist women "to bring into adjustment," or to accommodate, the amount of money they had to spend and the indulgences they might allow themselves. But it is true that there is a steady demand for the pins and that at Christmas time the sales were about equal those in the same period for 1928.

The department has found it a pleasure "to favor" seventeen customers who desired pennants or banners made up for special purposes. Some of these were for associational awards, being presented to the organization making the best record in a given length of time in some special line of work. Many of the orders were for individual societies that use the pennants as awards for circles. The special pennants most often called for bear the word "Attendance" and next in demand are those magnifying "Mission Study." The felt pennants for each of our W. M. U. organizations grow in favor with the people. One hundred and five were sold, the Girls' Auxiliary again being in the lead with Royal Ambassadors as a close second followed by Y. W. A., Sunbeam Band and W. M. S. in the order named. As the Royal Ambassador's Degrees of Rank and the Girls' Auxiliary Forward Steps are achieved by an increasing number of boys and girls the demand for the arm bands and accompanying emblems increases. A total of almost 1800 bands were sold, 500 more than in the preceding year, but this was not a case when ladies came first.

To accommodate one's self to a situation is to conform to it, and as we have learned from the corresponding secretary's report, more societies than ever before have "accommodated" themselves to the requirements of the Standards of Excellence. Of the 11,430 societies thus "conforming" 4,350 purchased the convenient chart for keeping their records accurately. About 300 of the paper charts were sold to state W. M. U.'s.

It is likely that the continued use of "The Kingdom Is Coming" through the last months of 1929

instead of having a new hymn during the year explains in part at least why the sales of organization hymns in 1929 did not quite equal those of 1928. It is still true that the Girls' Auxiliary hymn is the "best seller" in the group.

What form of missionary literature has been more accommodating than the leaflet? Ready to fill in for program emergencies, to carry a message when for one reason or another the spoken word could not be employed, to point a moral by means of a graphic story, to convey information in condensed form, it has been a faithful ally in the missionary cause for many years. Each month eight or ten leaflets relevant to the program topic are selected with care and advertised as supplemental helps, the list being published in Royal Service, Home and Foreign Fields and in such of the state papers as can give it space. Our publications during the year numbered fifteen titles, six of these being generously written or secured from others for us by Mrs. Roberts Lawrence. Mrs. T. W. Bruce promptly and graciously responded to a request for a story about the frontier, and as usual other denominations allowed us to adapt and reprint certain of their publications, while members of the Literature Committee produced three leaflets.

No report of the Literature Department would be complete without some mention of the missionary plays and pageants ever ready too adapt or fit themselves to a specific need. Our stock consists of about 105 titles dealing with several countries and miscellaneous missionary themes. The sale of Christmas pageants has grown to be quite a feature of the year's work.

In closing, let this report reiterate the statement with which it began: that the department does not exist to make money but to accommodate those who are seeking to build up the Kingdom of Christ. We welcome your inquiries and the opportunities you give us to serve you, for thereby we have a larger part in Kingdom building.

We are giving on the Page the Report of W. M. U. Literature Department, presented in New Orleans. Few reports given at our Annual Convention contain as much needful information as this yearly report of Miss Ethel Winfield. If we will read it carefully it will save some unnecessary correspondence concerning our W. M. U. office supplies.

Continued from page 5

One is reminded of a large family when studying the relationship which exists between this pastor and his congregation. The ancient relationship which existed between a shepherd and flock comes to mind; a shepherd with the shepherd's heart and a flock who hear the voice of the shepherd and follow him. Such relationship is indeed beautiful and appeals to every preacher with a pastor's heart.

Could we have our desires realized, we would wish that another twenty-five years of this same connection might be experienced. Think what strides could be made! Suppose the ratio of increase should equal that of the past. There would be about 4,000 members, contributions to all causes would be \$125,000.00 a year. Who knows but what it will be? Such would recall the days of Polycarp who served the Lord for eighty and six years, the greater part of which time was spent in the ministry.

"The growing opportunities of the present and the almost unlimited challenge of the future which lie at the door of the Baptist Bible Institute make it probably the greatest single institutional missionary challenge in America today." This quotation from Dr. H. L. Winburn gives in a few words the position of the Baptist Bible Institute in the great missionary enterprise of Southern Baptists at New Orleans, La. The position of the institute makes it at once the defensive and the offensive agency for the protection and for the promotion of the gospel in a vast territory indifferent, not to say hostile, to the truth held by Baptists.—The Baptist.

The Baptist Record

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R. B. GUNTER, Cor. Sec'y
P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word,
which must accompany the notice.

East Mississippi Department

By R. L. Breland

Notes and Comments

We are at the Convention some
6,000 strong. Some "Convention
Impressions" will be given* next
week.

Among the ex-Mississippians met
at the Convention: Dr. J. B. Law-
rence, of Ga., Dr. J. C. Hardy, of
Tex., Elders C. Lee Sansing, of Tex-
as, Clyde L. Breland and Wm. O.
Beaty, of Ky., Earl Brooks and Dr.
E. Godbold, of Mo., E. M. Davis, of
Ala., J. F. Tull, of Ark., L. G. Lott,
of Tenn., H. W. Shirley, of Okla.;
of course many others were there.

Rev. Wm. O. Beaty, who was rear-
ed at Blue Mountain and educated
at Mississippi College, is now the
pastor at Central City, Ky. He
seems to be doing well in exile from
our State.

New Orleans now has 18 white
Baptist and about 100 negro Baptist
churches. The white Baptists have
increased 400% in numbers in the
last ten years. Negroes are natu-
rally Baptists.

Paul mentioned a city once "whol-
ly given over to idolatry." This is
the impression one gets of New Or-
leans as he visits the Catholic
churches and sees the people by the
hundreds bowing down and worship-
ing images of "saints." Surely they
worship an "unknown God."

Congratulations—Rev. N. H.
Roberts, the beloved pastor at Sal-
lis, Miss., and Miss Lee, of North
Carrollton, were married last week.
Miss Lee was teacher in the Sallis
High School. They were at the Con-
vention. Much joy and length of
days to you, beloved.

Mississippians at the convention
had various opinions as to whom
the body should have as its presi-
dent. Four of our brethren nomi-
nated four different men: B. Sim-
mons nominated Dr. W. J. McGloth-
lin, J. W. Lee nominated M. P. L.
Love, W. A. Sullivan nominated Dr.
M. E. Dood, and C. S. Henderson
nominated Dr. C. W. Daniels. Dr.
McGlothlin was elected.

Out at the Baptist Bible Institute
one evening Dr. John Lake, mission-
ary to China, told a very touching
incident connected with the work in
that needy land. He has been there
for many years, is growing old now,
but he is still afire with love and
zeal for those lost peoples. Long
may he live.

Rev. Theo. Whitfield, a Missis-
sippi preacher who has made fine
progress as pastor in Missouri for
some years, preached at his old
home at McComb last Sunday and
at Forest Wednesday. I believe he
could be induced to come back home.
Invite him.

Another error crept into my re-
cent statement about the workers
in the prairie belt of our State. I
said that Bro. Estes is pastor of one
of the Baptist churches of Colum-
bus. It is Bro. Shelton who is pas-
tor of East End Baptist Church, of
Columbus. I must visit this sec-
tion and get better acquainted with
these fine pastors and churches.

The New Orleans Municipal Audi-
torium, in which the Convention met
was one of the largest and finest
in which we have yet met. Many
times some 5,000 or 6,000 were pres-
ent and yet there was room. One
could hear real well when the mach-
inery was working just right.

New Orleans is the largest city
in the extreme South, perhaps some
500,000 souls. Although the city is
75% Catholic among the whites,
and many negroes are also Catho-
lics; we were cordially received and
royally treated. We appreciated the
kind entertainment accorded us by
these people.

We go to Birmingham, Ala., for
our 1931 meeting. I wanted to go
to Richmond, Va., but a majority
said Birmingham, so I Baptistically
submit and hope to meet you in that
good Southern city one year hence.

Dr. A. J. Holt, of Florida, once a
missionary to the Indians and still
a pastor and who is now 85 years
old, was attending his 51st annual
consecutive session of the Con-
vention. He has attended 53 sessions.
He will not attend many more ses-
sions. Not one is perhaps now liv-
ing who was present when he at-
tended the first time, 1874. He is
one of God's noble servants.

My son, Rev. Clyde L. Breland,
now pastor of First Baptist Church
of Richmond, Ky., and myself stop-
ped off at Poplarville and visited
his wife's brother, Prof. Arthur
Nicholson, Supt. of Education of
Pearl River Co., also we visited our
uncle, Jas. M. Odom, age 91, for a
few hours. We also spent one night
with my daughter, Kathryn, at Wo-
man's College, Hattiesburg.

One of the great speeches of the
Convention was made by our own
Dr. J. B. Lawrence, who is now Sec-
retary of the Home Mission Board.
His address was well taken and he is
better entrenched in the hearts of
the brotherhood since this wonderful
address. His was hopeful and full
of good cheer, encouraging us to go
on with faith and victory is assured.

MORE ABOUT THE COMPROMISES OF NORTHERN BAPTISTS OF ARIZONA S. E. Stevenson, General Field Secretary, Baptist General Convention of Arizona, Phoenix

Recently in the religious press
there has been considerable discus-
sion regarding the affairs among
Baptists of Arizona. These discus-
sions have all clustered around the
principles and doctrines of Baptists.
One of the glories of Baptists, who
are a free people, is that they can
openly, frankly and freely discuss
together the things that pertain to
the Kingdom of Christ. It will be
a sad day for Baptists when they
cannot express themselves. Things
are never settled among Baptists
until they are settled right. The
printed page is one cardinal way of
solving our problems.

That there are deplorable compro-
mises on the part of the Northern
Baptists is now a well known fact.
Their unscriptural practices have
been brought to light. Their prac-
tices have been challenged. They
have been placed on the defensive.
Their reply to these unscriptural
practices has been in the form of a
denial. But a denial of plain facts
will not get anywhere with thinking
people. This is merely child play.
Since they have denied these un-
scriptural practices it has become
obligatory on our part to substan-
tiate our allegations by trustworthy
and creditable proof. The editor of
the Arizona Baptist, the official or-
gan of the Northern Baptists of
Arizona, in an editorial of the
March issue says regarding his re-
ply to our articles: "Since the ar-
ticles mentioned made no attempt
to prove any charges we are not
egotistical in thinking that our an-
swer has accomplished a complete
'fade-cut' for the case against us."
It will be the purpose of this article
to set forth additional proof to prove
our allegations.

The present discussion will be
confined in the main to to our own
state and the churches therein. The
modernism and liberalism of the na-
tional Northern Baptist Convention
is too well understood and widely
known to provoke further prolonged
discussion here. Their liberalism
has been published to the world.
They adopted the Inclusive Policy
in mission work at Seattle, Wash-
ington, in 1925, and as yet they
have never rescinded that action.
The Northern Baptist Convention
lost over two million dollars in the
Inter-Church World Movement. They
have to make this shameful confes-
sion. And they now have member-
ship in the Federal Council of
Churches. And they allocate terri-
tory to religious bodies. For proof
of this statement see page 8 of the
Second Survey of the Fields and
Work of the Northern Baptist Con-
vention. For fear the reader will
not take the time to look this mat-
ter up a copy of the statement is
here given: "But the problems of
the frontier are by no means solved.
In Montana for example, there is
one county assigned (emphasis
mine) to the Baptists, a farming
section, which is two or three times
the size of Massachusetts, and we
have one missionary. There is an-

other district 150 miles long also
assigned exclusively (emphasis
mine) to Baptists." What can be
plainer than that? The speech and
actions of Northern Baptists be-
trays them. Denominational affilia-
tion ought to be a matter of deep
concern to every church, Association
and state Convention. For to af-
filiate with a body that practices
such things means to encourage
heresy that will ultimately mean
the undoing of Baptists.

But let us pass to our own state
of Arizona and examine the records
of Northern Baptists. Recently the
writer wrote a letter to the Execu-
tive Secretary of the Synod of Ari-
zona of the Presbyterian Church in
the United States of America re-
garding the allocation of territory
in Arizona. His reply is here given
somewhat at length:

My Dear Sir and Brother:

I am very sorry not to be able to
answer all the questions in your
letter.

I do know that prior to my coming
to Arizona—just how long, I do not
know—there was an organization of
denominational superintendents of
field men, who made an allocation of
territory for each denomination par-
ticipating. We were given Florence
and Superior and the entire Casa
Grande Valley, as well as other ter-
ritories in the state.

We, of the Presbyterian Church,
have been carrying on Mission work
in Florence and the Casa Grande
Valley for thirty years among the
whites and sixty years among the
Indians and have expended \$50,-
000.00 or more. We feel that the
entrance of another denomination,
either at Florence or Superior would
be detrimental to the progress of
the Kingdom, because there is not
room now for another denomination.
(Emphasis mine.)

I am not sure whether the above
agreement was ever confirmed by
the Home Missions Council or the
Federal Council of Churches. I do
know that the Presbyterian Church
has adhered strictly to that alloca-
tion of territory and the comity
agreement entered into by the de-
nominations at that time.

We have an organization in Ari-
zona, under the direction of the
Home Mission Council, which is, as
you know, an organization partici-
pated in by practically all the larger
denominations; at least, one hun-
dred twenty of them—incomplete so
far, consisting only of Superintend-
ents, Bishops and Field Men. The
Baptists were represented at that
meeting by Dr. Starring."

Signed: B. Wronn Webb, Execu-
tive Secretary, Synod of Arizona.

The writer had a letter a short
time ago from Rev. W. D. Hime-
baugh of Baldwin Park, Cal., who
was for twenty-six years Field man
for the Presbyterians of Arizona.
He said in his letter that during his
time in Arizona there was an or-
ganization known as the Church
Federation Organization consisting
of denominational men that allo-
cated territory. He further says:
"The Federal Organization was
made up of Baptists, Disciples, Meth-
odists, Presbyterians, and Congrega-
tionalists." He goes on in this let-
ter to point out and designate the

Continued on page 12

The Sunday School Department

SUNDAY SCHOOL LESSON

May 25, 1930.

JESUS DESCRIBES THE FUTURE OF THE KINGDOM. (Matt. 24:1 to 25:13).

GOLDEN TEXT... Take ye heed, watch and pray: for ye know not when the time is. (Mark 13:33).

(From Points for Emphasis by H. C. Moore).

1. Before the Bridegroom Started the virgins were to prepare for his coming. "Then" refers to the time when Christ comes again, as sketched in the preceding chapter. He is the bridegroom. The ten virgins are those invited to be his attendants at the wedding festivities concluding the present dispensation. The lamps represent profession of faith. The oil symbolizes regenerating and sanctifying grace in the heart. And the oil marks the fundamental difference between the wise and the foolish. That half of the bridal party took no oil is a sad sidelight on the number of those who profess what they do not possess.

2. While the Bridegroom Tarried the virgins were to wait for his coming. He had a right to tarry. The attendants were to be in an attitude of intent expectancy and complete readiness to join in the feast. But they had no right to sleep; certainly the unready should not have allowed themselves a moment's slumber. At the darkest, dullest, and dearest hour of the night the bridegroom came, announced by the herald, and ready for his reception. The roused attendants trimmed their lamp-wicks so that their torches would blaze at the brightest. To this moment there seemed little difference between the wise and the foolish. But now and henceforth there is an inseparable chasm between them. Of course the oilless lamps flickered and died down, for no wick could light the bridegroom's way at midnight as the foolish virgins should have known and doubtless did know. And of course the wise could not at that hour or any other time supply the foolish with the oil of salvation, for religion is a personal matter and every one of us must give account of himself to God. The only thing they could say—and no doubt they had said it often before—was that the unready must for themselves buy from the only market ever open to man.

3. When the Bridegroom Came the virgins were to be ready for his coming. The contrast between the wise and foolish now becomes clearer. The foolish with dying torches went away to buy what they should have secured long before. Only the wise were on hand with flaming torches when the bridegroom arrived and so they alone accompanied him into his banquet hall. After the door was shut the foolish virgins appeared, still without oil in their lamps, and piteously called for admittance. But they had wilfully neglected their duty. And so the only place for

them now was outside. Hence the bridegroom's bitter word of non-recognition. And hence the Master's word that we watch for his coming, since we know not what moment of the busy day or drowsy night night he will appear.

Since "the day of the Lord will come as a thief" to the unexpected, "what manner of persons ought ye to be in all holy living and godliness looking for and earnestly desiring the coming of the day of God" (2nd Peter 3:10-12).

LOUISVILLE SEMINARY GRADUATES OVER HUNDRED PREACHERS

(By Chas. F. Leek)

Ninety-one young ministers received their diplomas from the Southern Baptist Theological Seminary Tuesday night, May 6th, bringing to a close one of the happiest sessions of the institution in its long and useful history. Dr. John R. Sampey, on behalf of the Seminary, presented his first diplomas as President of the Louisville school. The Commencement, beside marking the close of Dr. Sampey's first year as President, also competed his forty-fifth year as a member of the faculty. Fifteen students received degrees during the session, bringing the total number of graduates up to one hundred and six.

Rev. Walter Pope Binns, pastor of the First Baptist Church, La Grange, Georgia, delivered the annual baccalaureate sermon on "We Have Found Him." He was followed by Dr. W. R. Cullom of Wake Forest College, North Carolina, who gave the Missionary Address. His subject was "The Tap Root of the Missionary Enterprise." A third number in the Commencement program was an address on "The Minister's Message Concerning Material Things," by Dr. John Jeter Hurt, pastor of the First Baptist Church, Jackson, Tennessee.

"Evangelism and missions are the two passions that have thrilled the heart and directed the course of the Seminary through the years," Brother Binns stated. "With high enthusiasm you will go to the churches of this country and to the mission fields around the world to proclaim the message of Phillip, 'We have found him.'" Dr. Cullom prefaced his address by stating that he had "in mind the vital rather than the mechanical concept" of the missionary enterprise. "The Kingdom of God is an organism rather than an organization. It comes by means of spiritual processes and not as a carnal achievement." "A Christian steward is not a hired servant bargaining with Christ," Dr. Hurt said early in his message, "but, rather, is a co-worker with Him in the thrilling task of setting up a kingdom of righteousness on earth."

At the final exercises Tuesday night, brief addresses were made by Rev. W. Jeffrey Jones of Valdosta, Georgia, and Rev. J. Russell Dunlap of Lewes, Delaware, two

honor students of the class, and Dr. W. O. Carver presented Brother Jones with the Seldon Y. Trimble Memorial Missions Prize. Then after the diplomas had been presented and Instructor R. Inman Johnson had sung, "The Lord is My Shepherd," President Sampey made a brief, but exceedingly impressive address to the graduates. He drew from the richness of the Scriptures and from his personal experience as a shephend boy to speak on "The Shephend Heart." "My parting word to you is to your hearts rather than to your heads," he began. "You are called by the Chief Shepherd to be under-shepherds. Even though some of you will go as teachers to the class-room, go as shepherds of flocks."

As Dr. Sampey was about to call benediction, he was interrupted by Dr. A. T. Robertson at his side and the approach of an usher who bore in its arms a large bunch of American Beauty roses. Dr. Robertson on behalf of the faculty, presented these to President Sampey as an expression of honor on his forty-fifth anniversary as professor.

As the applauding audience arose, Instructor Johnson led it in singing the Seminary hymn and simultaneously the chimes in Norton Hall tower, a memorial to the late Dr. E. Y. Mullins, Dr. Sampey's predecessor, sent out their sweet notes as if expressing approval.

NORTHEAST MISSISSIPPI PASTOR'S CONFERENCE

There was held at Baldwin May 6th a meeting of the pastors of N. E. Mississippi. After free discussion it was voted to organize a Conference. The following officers

CLARKE COLLEGE SUMMER SCHOOL OPENING MAY 27th, first term closing July 5th, second term closing August 16th.

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By J. C. Massee

Doctor Massee is by spirit and training an evangelist. As a pastor he kept the flame glowing in his churches. He is at his best in these chapters. He is addressing ministers and church-members in the endeavor to quicken the evangelistic passion. By exposition and illustration he enforces his powerful plea for churches devoted to evangelism. Ministers will find here suggestions and material for use with their people. The book has special point at this anniversary of Pentecost.

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THE AMERICAN BAPTIST PUBLICATION SOCIETY Kansas City Branch

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The Church and Sunday School Supply House of the Southwest

were elected. Chairman, A. M. Overton, Baldwin. District Vice Chairmen, J. B. Parker, Ripley, Clarence Palmer, Iuka, J. F. Measell, Pontotoc, D. H. Waters, Fulton; Sec. R. A. Morris, Holly Spgs.

The program was informal, only one address being listed. Dr. E. B. Hatcher, of Blue Mountain spoke on Making a Service Worshipful. The afternoon was given to a helpful Round Table on my Greatest Problem. Meetings are to be held on Tuesday following the first Sunday of each month. All pastors of N. E. Mississippi are cordially invited to attend. The next meeting will be with Ecru Church in June. The visitors were entertained at lunch in a gracious manner by the ladies of the Baldwin Church. In addition the B. Y. P. U. Quartette gave a beautiful number.

—R. A. Morris.

TWO VERY LATEST VOLUMES

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Pastor, First Baptist Church, San Antonio, Texas

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B. M. C. Notes

The new B. S. U. council has begun the study of the B. S. U. Manual with Miss Yarborough teaching. The B. M. C. delegation to Ridgecrest plans to report this council 100% for completion of this study.

The noon-day prayer meetings for the past week have been most interestingly led by some of our Seniors who chose for discussion, words whose initial letters were from S-e-n-i-o-r.

Now the day is over. B. M. C.'s new and old B. S. U. Councils will close a day soon with an out-of-doors council meeting in honor of the retiring council.

—L. Roy.

A. & M.

The following members were nominated for the B. S. U. Council by the Senior members and officers of the council and chosen by the Berean Class to serve for the following year:

President, W. R. "Bill" Wallis; 1st Vice-President, J. R. Barrett; 2nd Vice-President, T. M. Hand; 3rd Vice-President, J. T. O'Neal; Recording Secretary, C. L. Smith; Corresponding Secretary, W. L. Wood; Treasurer, C. N. Anderson; Instruction Director, W. P. Gill; Program Director, G. W. Johnson; Sunday School Representative, W. W. Clark; B. Y. P. U. Representative, G. F. Mincher; Y. M. C. A. Representative, L. O. Palmer; Baptist Student Manager, K. B. Davis; Transportation Manager, W. H. Rhodes; Music Director, A. B. Kelly; Senior Class Representative, D. W. Skelton; Junior Class Representative, E. L. Grice; Sophomore Class Representatives, F. T. Bailey and W. N. Still; Freshman Class Representative, (To be chosen next year; Advisor, L. O. Cooper.

The Sunday School Officers for the Berean Class that were elected are as follows:

President, W. W. Clark; 1st Vice-President, W. P. Gill; 2nd Vice-President, T. M. Hand; 3rd Vice-President, F. T. Bailey; Secretary-Treasurer, W. H. Rhodes.

—E. G. P.

Ridgecrest and Atlanta! Everybody in B. M. C. knows what these two places are. The B. S. U. Council especially emphasized their worthwhileness in an interesting chapel service, Friday morning. Peppy conference songs and wide-awake talks from those who knew were featured.

The Life Service Band at B. M. C. has no jails or factory towns to visit but they can visit the shut-ins and poor, and they do every week.

Attendance at the noon-day prayer meetings and at Y. W. A. has been real good these spring days. That slump so frequently noted this time

of the year hasn't come, and everybody's working against it.

MISSISSIPPI WOMANS COLLEGE Hattiesburg, Miss.

The Nineteenth Commencement exercises will be celebrated at the Mississippi Woman's College on May 25th and 26th. The Reverend H. W. Ellis, pastor of the First Baptist Church of Columbia, Mississippi, will deliver the Baccalaureate sermon. The Baccalaureate address will be made by Mr. Edgar Holcomb, of Tupeo, Mississippi. Mr. Holcomb is a former Vice-President of the college.

The commencement program is as follows:

Baccalaureate sermon, Main Street Baptist Church Sunday morning May 25. Handel's Messiah, under the direction of Professor Roeder, Tatum Court eight p. m., Sunday night. Alumnae Luncheon, Forrest Hotel, 12:00 Monday. Class Day Exercises, 6:00 p. m. Monday on college campus. Awarding of prizes and medals, delivery of diplomas, certificates and degrees and Baccalaureate Address at Tatum Court Monday night 8:00 p. m.

The following are the candidates for degrees, diplomas and certificates:

Degrees of Bachelor of Arts: Bessie Mae Anderson, Purvis, Mississippi; Frances Estelle Annis, Wiggins, Mississippi; Jewel Edrie Ball, Harrisville, Mississippi; Aileen Elizabeth Beazley, Scooba, Mississippi; Helen Wilhelmine Bond, Collins, Mississippi; Alice Katherine Boyd, Pickens, Mississippi; Quilla Fay Brewer, McComb, Mississippi; Hasseltine Byrd, Mt. Olive, Mississippi; Louise Malone Campbell, Wiggins, Mississippi; Frances Pearl Cockroft, Shipman, Mississippi; Bertha Elvira Cook, Purvis, Mississippi; La Delle Covington, McColl, Mississippi; Catherine Wilson Cowherd, Branchville, S. C.; Georgie Marie Fancher, Greenwood, Mississippi; Selena Belle Felder, Ruth, Mississippi; Ethel Virginia Fitzgerald, Magnolia, Mississippi; Madeline Virginia Flynt, Laurel, Mississippi; Lena Gertrude Ford, Vicksburg, Mississippi; Grace Henri Furr, Magnolia, Mississippi; Fay Hamil, New Orleans, La.; Jacqueline Van Roden Johnson, Hattiesburg, Mississippi; Clyde East Kelly, Sartartia, Mississippi; Dorothy Dwight Kerr, Burnside, Mississippi; Norma Belle Little, Columbia, Mississippi; Patricia Kate Lowe, Dossville, Mississippi; Ione Belle Lowry, Pearson, Mississippi; Virginia Mize, Silver Creek, Mississippi; Willa Carmack Moor, Sturgis, Mississippi; Martha Jane Overstreet, Meridian, Mississippi; Mary Glen Russ, Gulfport, Mississippi; Madge Elizabeth Simmons, Osyka, Mississippi; Louise Smith, Fordsville, Ky.; Sybil Mae Spivey, Philadelphia, Mississippi;

Evelyn Jean Steadman, Hattiesburg, Mississippi; Martha Saluda Story, Laurel, Mississippi; Ruby Mae Thompson, Mendenhall, Mississippi; Sue Belle Thompson, Mendenhall, Mississippi; Thelma Elvira Turner, Soso, Mississippi; Claudia Hazel Upton, Oakvale, Mississippi; Ruth Seale Watkins, Philadelphia, Mississippi; Mary Letha Welch, Columbia, Mississippi; Urtelle Westmoreland, Shannon, Mississippi; Mary Ellen Wiley, Monroe, N. C.

Diplomas in Speech Arts:

Alice Katherine Boyd, Pickens, Mississippi; Myrtice Dearman, Forrest, Mississippi.

Diploma in Art:

Fay Langston, Columbia, Mississippi.

Diplomas in Piano:

Sarah Nell Dale, Prentiss, Mississippi; Verna Fern Langston, Columbia, Mississippi; Dorothy Helen Martin, Hamburg, Mississippi; Lutie Elizabeth Temple, Seminary, Mississippi; Doris Mai Walden, Prentiss, Mississippi.

Certificates in Speech Arts:

Helen Wilhelmine Bond, Collins, Mississippi; Kathryn George Breland, Coffeeville, Mississippi; Frances Pearl Cockroft, Shipman, Mississippi; Dorothy Dwight Kerr, Burnside, Mississippi; Kelly Beatrice Manning, Star, Mississippi; Evelyn Jean Steadman, Hattiesburg, Mississippi.

Certificate in Piano: Jessie Rue Clarke, Bassfield, Mississippi.

Certificate in Art:

Urtelle Westmoreland, Shannon, Mississippi.

MT. PLEASANT

Our church at Mt. Pleasant, Lincoln Co., is coming: taught a class in the B. Y. P. U. and 27 passed their examinations, making good grades. After the examination they called the teacher-pastor in and they had the "good things to eat" piled up in front of the pulpit. His car was loaded for home.

On Sat. night the young folks had a great program and we delivered the diplomas to 27 bright, promising young people. With this great number of zealous workers we look for a great future, for Mt. Pleasant Church.

Their pastor,

—Jas. A. Chapman.

A preacher once seeing a man lying drunk by the side walk, bent over him and recognizing him as one of his members said, "I am so sorry—so sorry." The drunk man aroused by the preacher's words looked up and said, "Parson, if you are (hic) real sorry I'll forgive you."—Baptist Courier.

Mrs. Joyride: "My husband just loves canned food."

Mrs. Clubgoer: "I'm not much of a cook, either."—Ex.

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The Children's Circle

Mrs. P. I. Lipsey

My Dear Children:

I am getting ready to go to the Southern Baptist Convention in New Orleans, and hope that I shall meet some of you there. If none of you younger ones, I might see Brother Williams, or Mrs. Wiggins, or Mrs. Nelson, or Mrs. Izard, or Mrs. Bryant, or Miss Leta Mae Lupo. Then, I should be mighty glad to see some of these I used to hear from every few weeks, and don't hear from now. Tommie Loyd, the Byrds, Virginia and Robbie Mae, Evelyn, Mary Grace, Mary Nell and Virgie Lee, Hilda and Dorothy and lots of others. I'm pretty lonesome these days, children, and I wish you'd write to me. I think our new giving plan is going to bring you out. Write to me right away, and say you are sending something for our orphanage fund, (which I have set at \$10 a month for the present) and something for the library fund for Miss Juanita Byrd in China. I'm looking for the letters, now.

I hear that Donald Keith is doing so well and having so much fun at the "Preventorium" at the Sanatorium that he doesn't have time to write to us! That beats all, doesn't it? I hope he'll be able to squeeze in a short letter, soon, tho; for we miss him, don't we?

Well, I don't want to take advantage of you, talking so much, because I have so few letters, so good-bye, with love, from,

—Mrs. Lipsey.

Bible Study No. 21: Luke 16:1-12.

1. What is a steward? Can you be one of the Lord's stewards, if you have only a little money? Does the amount make any difference?

2. For whose benefit did this steward, in our story, work, for his master's, or his own? Was he a faithful steward, or an unfaithful one?

3. Did Jesus, in telling this story, think the steward did right in being dishonest with his master's goods? Did he approve of the man's wisdom and business keenness?

4. How may we use our money so as to make for ourselves treasures in heaven in the form of friends? (Verse 9).

5. The money that we have here is not ours, but God's that he entrusted to us. If a person takes this money entirely for himself, ought he to expect God to give him treasures in heaven?

6. Ought people to manage the business of our churches as carefully and wisely as they do their own business?

Neshoba, Miss. May 8, 1930.

Dear Mrs. Lipsey:

I always read the Baptist Record and enjoy the boys' and girls' letters. Our school was out three weeks ago. We are enjoying our vacation days fishing and playing. I have one brother 8 years old, two sisters, one 5 years old, the other 8 months old. I love them all. We all go to Sunday School and enjoy going. I am sending 10c for Miss Gladys.

A friend, —Helen Vance.

You forgot to tell us, Helen, how old you are: nine or ten, maybe? Thank you for the money, which I have put to our Library fund, Miss Gladys' fund being completed.

Utica, Miss. R. 1, 5-8-30.

Dear Mrs. Lipsey:

It has been nearly a year since I wrote to the Circle, although I have read every letter each week, and kept thinking I would write again. My school is out, and my little sister Hylda and I have a jolly time playing together. I do not play all the time; I help mother and

daddy lots. I love to go to Sunday School and church, and hope some day to be a Christian worker. I will go now, and come again soon, and I will try to send some money next time. Your little friend,

—Flossie Mae Moody.

Welcome to our band again, Flossie Mae. We are glad to know you have been keeping up with the Circle, even if you have not written us. Know that you are enjoying your vacation and playing with Hylda. We know that Mother and Daddy appreciate your help and that is a nice way to spend part of your vacation. So glad you attend Sunday School and Church, and hope some day your wish will be realized and you will be a Christian Worker. Don't wait so long to write us next time.

—BR—

Continued from page 9

territory allocated to the various denominations.

You will notice that Dr. B. Wronn Webb says that the Baptists were represented at this Federation Organization which is under the direction of the Home Mission Council by Dr. Starring. Dr. Starring in his reply to our articles says:

"Arizona Baptist Convention has no agreements to my knowledge restricting our movements in any directions." His statement that the Arizona Baptist Convention has no agreements may be true, but he avoids the fact that the churches of his Convention are working under an agreement made for them by a group of denominational representatives, which in the last analysis is just as unscriptural as if his Convention had made the agreement itself. Where is the Scripture for the Home Missions Council or any group of men to allocate territory to different denominations?

A certified statement is herewith given from a pastor who has labored in this state for twelve years regarding allocation of territory. This cannot be denied.

Certified Statement

This is to certify that in 1918 the State Mission Board of the Arizona Baptist Convention appointed Rev. Grover C. Lynn, a young Baptist preacher, missionary to some needy places in Arizona. He, Lynn, was sent to Jerome, Arizona, a mining town of eight or ten thousand people, and while there accomplished a fine work. He held a meeting, had large crowds, and many converts. There was a demand on the part of the people for a real Baptist church and so Lynn made an appeal to the Mission Board through the Secretary for the privilege of organizing a Baptist church. It was brought before the Board and it was decided that nothing could be done inasmuch as Jerome had been allocated to the Methodists and is to this time in their hands. Lynn was a member of my church at that time and I was member of the state Board and was present when this was done and protested against it with all my soul.

I affirm that the above is correct to the best of my knowledge.

Signed: C. M. Rock.

In 1926 the First Southern Baptist Church of Phoenix, started to

do some mission work at Wickenburg, Arizona, a town of several hundred people where there was a community church, and this First Southern church was informed that they could not do work there because that community had been allocated to the Presbyterians and the Baptists (Northern) had agreed to stay out of that place and leave it to the Presbyterians.

Some time ago the writer wrote a letter to the pastor of the Pima Indian Baptist church asking him to give the particulars of his experience and state the facts, about a Northern Baptist church receiving members from allocated territory over the protest of the state Secretary. The Pima Indian Reservation had been allocated to the Presbyterians. A number of Indians were won to Christ and wanted to be baptized. The pastor took up

the matter with the Tempe Baptist Church (Northern). The state Secretary objected to the Indians being received into the church on the ground that they were in territory allocated to the Presbyterians. The church received them into the church over the Secretary's protest. This particular church asserted itself right and went against the request of the state Secretary. The Secretary knew that if that church received those Indians the agreement of the Northern Baptists through their denominational representative would be violated. For the North-

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For women students, all the college dormitories will be open, including the two brick self-help dormitories where cost of room and board is greatly reduced for students remaining throughout the summer, or for those who have had experience in our self-help buildings.

In 1929 the Blue Mountain summer session was the second largest in Mississippi.

Come to this "summer resort" for the warm months.

First term begins June 3 and closes July 9.

Second term begins July 10 and closes August 15. Write for bulletin.

LAWRENCE T. LOWREY, President.

(Reservations now being accepted for regular session beginning in September. \$12.50 will engage room in either regular boarding department or self-help department.)

MISSISSIPPI WOMAN'S COLLEGE

HATTIESBURG, MISSISSIPPI

We have opened the books for students for the session of 1930-31. A room fee of \$12.50 reserves a place in any of the dormitories for next session. Send check now so as to obtain room of your choice.

Board and tuition for the entire session in Ross Hall or Johnson Hall \$340.00. Board and tuition in Dockery Hall, self-help plan, entire session \$235.00. All students take meals together.

Send check for \$12.50 for room fee and also write for catalogue to J. L. Johnson, President, Hattiesburg, Miss.

ern Baptists had agreed to stay off of the Pima Indian Reservation and leave all of that work to the Presbyterians. This cannot be denied. This incident occurred several years ago.

All that has been thus far said has been regarding the allocation of territory. Let us see how the ordinances of our Lord have been cared for in the Northern churches of Arizona. Here is the record they have made. The R. N. Winds resolution is given below. This resolution was presented to the Arizona Baptist Convention in 1926 at Tucson, Arizona.

Resolution

Whereas: We are a great Baptist brotherhood; conservative and liberal, but in fellowship, and,

Whereas: The conservative portion is irritated, more or less, by the increasing fraternity to receive alien immersion and to practice open communion, which originates in some measure of unbelief in the administrator, and,

Whereas: The Liberal portion is irritated, more or less, by the feeling that the conservative element is unnecessarily particular about Gospel Baptism and the observance of the Lord's Supper, and,

Whereas: The practice of open baptism and communion has a tendency to clutter up the membership with unbaptistic elements that lead to more or less confusion and disaster in many ways, and as a rule, cannot be depended upon to build the Baptist cause, but other causes just as well, therefore,

Be It Resolved: That the pastors of the Arizona Baptist Convention and delegates assembled here in our associate capacity, discourage and disapprove of the practice of receiving baptism outside of those administered by a regular Baptist minister, and by the authority of a regular Baptist church, and thereby remove suspicion and criticism that is plaguing the Baptists of Arizona, more and more as the years go by."

These resolutions were tabled by the Arizona Baptist Convention. This is their record which is against them. While discussing these resolutions before the Convention Rev. Richard E. Day, pastor of the First Baptist Church, Phoenix, made the following statement: "The larger churches of Arizona always have accepted alien immersion and practiced open communion and we are going to keep on doing it." Yet the Northern Baptists of Arizona say they scripturally observe the ordinances of Christ. This is their record and they must face it.

Have we not had ample reasons for organizing a new state Convention in Arizona? Space forbids a further discussion of other unscriptural practices in this article.

I DREAMED OF STARS

In youth I used to long to go,
By land and water, far away,
To master mountains, grim and gray,
With purple peaks and white with snow.

Old Ocean challenged like the call
Of minstrel in some stately hall,
And lure of shore and lure of sea

Kept tugging at the heart of me.

The dazzling sheer of desert sands
Was beacon to my boyish eyes
And balmy blue of Southern skies
Stretched out to me like lovely hands.

The magic of the Northern Lights,
The tender glow of tropic nights,
The solemn jungle's mystic spell,
Rang out to me as rings a bell.

The icy laugh of Eskimo,
The languid yawn of Ecuador,
The trumpets of the land of Thor,
The pipes of Pan of long ago.

I felt the thrill of each of these,
I longed to sail the Seven Seas,
To tour the continents by turn,
With joy of boy to live and learn.

But fettered fast by circumstance,
I never left my native land,
Too weak to seek with iron hand,
Adventure, proud, with shield and lance.

And now with trembling steps, I wait
Beside my tiny cottage gate,
With naught but dreams of wasted years
To light with gleams my bitter trees

I might have pressed the misty pole,
I might have spanned the raging seas,
I might have tasted fruit from teres
Of knowledge, sweet to heart and soul.

But baffled by the brazen bars,
I sold the birthright of a boy
For mediocrity's alloy,
I clung to earth, I dreamed of stars.

Yet, after all, it matters not—
I soon shall go and be forgot—
May nobler hearts high paths pursue
And make their dearest dreams come true.

—David E. Guyton.

BORROWED

They borrowed a bed to lay his head,
When Christ the Lord came down,
They borrowed the ass in the mountain pass

For Him to ride to town,
But the crown that He wore,
And the cross that He bore,
Were His own.

He borrowed the bread, when the crowd He fed,
On the grassy mountain-side.
He borrowed the dish of broken fish
With which He satisfied;

But the crown that He wore,
And the cross that He bore,
Were His own.

He borrowed the ship in which to sit
To teach the multitude,
He borrowed the nest in which to rest

He had never a home so rude.
But the crown that He wore,
And the cross that He bore,
Were His own.

They borrowed a room on the way to the tomb
The Passover Lamb to eat.
They borrowed a cave, for Him a grave,

They borrowed the winding sheet.
But the crown that He wore,
And the cross that He bore,
Were His own.

The thorns on His head were worn in my stead
For me the Savior died.
For guilt of my sin the nails drove in

When Him they crucified.
Though the crown that He wore
And the cross that He bore,
Were His own,
They rightly were mine.

—Selected.

We quote this from the close of a recent sermon by Bro. Ben Cox, Central Baptist Church, Memphis:

"I wonder how many people here have had the luxury of attending meetings in a log cabin Church with a puncheon floor and no ceiling—with the sunbonnet sisters to the right, and the Amen brethren to the left of the preacher! I wonder how many have heard the sunbonnet sisters sing high tenor—when the song would circle amongst the rafters and come back again! I have preached in some of the leading churches North and South, but I have never attended meetings that impressed me as the meetings I attended in the log cabin with a puncheon floor and no ceiling. In that log cabin church I have seen sinners come to the front in response to this old song:

'Come, ye sinners, poor and needy,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity, love and power.

Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requireth,
Is to feel your need of Him.'

I have seen them arise and come to confess Jesus down that puncheon floor. Will somebody arise and come to confess Him tonight?"

—BR—

Mrs. N. H. Overstreet and Family:
We the Business Men's Bible Class of the Clinton Baptist Church take this method of expressing to you our deepest sympathy in the loss of your loved ones.

Brother H. H. Overstreet was one of the most faithful members of our class, loved and appreciated by all of us.

We feel keenly our own loss in his death. May God's comforting grace sustain and keep you.

This was adopted by unanimous vote of the class.

J. T. Ashley, President.

O. H. Little, Secretary.

Clinton, Miss.

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A LONG DISTANCE LOOK AT MISSISSIPPI BAPTIST AFFAIRS

(H. H. Hargrove, Grand Prairie, Texas.)

This afternoon I met E. L. Douglas on the porch of Ft. Worth Hall and he told me that Mississippi Baptists had discontinued Clarke College and voted to move the Orphanage to Newton. My heart sank within me. I felt that a great and far-reaching mistake had been made. It seems to me to be the natural result of the several months campaign of publicity, which to my observation has been, with few scattered exceptions, all bitter criticism and no optimism or boosting. I do hope that Mississippi Baptists, who have long been noted for their harmonious and progressive spirit, will defer final action on this important matter until after the convention this fall, at which time they will have had time to have given the situation more careful and mature thought. The situation is serious. There are some debts, and the situation at the Orphanage has been exceedingly ugly. But for a great group of Baptists with God on their side to so hastily take refuge under a juniper tree shows little courage and less faith.

I have just been reading the Record of April 24th. On page seven is an article by Brother J. W. Lee on our colleges. He meticulously enumerates the debts of the Baptist colleges of Mississippi. He shows that the three senior colleges owe \$200,000.00 and then proceeds to paint such a dark picture of the hopelessness of the situation as to kill the spirit of loyalty and cooperation of the most faithful Baptist. Let us add his \$50,000.00 figure for the debt of Clarke College and that of \$59,000.00 for the Education Board. That makes a total of \$309,000.00. Now that is a big sum. But the thing I want to insist on is a look at the assets of these colleges. The minutes of the 1929 Convention show the following material assets: Clarke Memorial College \$161,514.88; Blue Mountain College, \$865,649.70; Mississippi Woman's College, \$766,288.76; the Mississippi College report is not in the minutes but, by comparison with these, the assets of this larger institution should be placed conservatively at \$1,000,000.00. This is not to consider considerable assets shown for the Education Commission because of the probability that radical changes have come in its condition since the convention met. This places the assets of the schools of Mississippi at the figure of \$2,793,553.34. Their debts are a little over 11% of this amount. Add to these material assets the spiritual assets, namely: 200,000 white Baptists (they could pay the debts by giving the paltry sum of \$1.50 each); the promises of God and the promise of the young life being trained in these schools for future leadership and service and the debts do not look so big.

On the same page with Brother Lee's article was one by my good friend, Brother B. W. Walker. (I suppose he is the Barney Walker of pleasant memory during my college days in Mississippi College) of Shaw. This is his second that I have noticed but will not mention the

first except to say that it was a good match for this one in being a strained effort to shoot, with poor aim, at a target that did not exist. In the current article he is questioning that our schools are really "Christian schools" on the ground that so much is taught besides the Bible and because the college bulletin states as the purpose of the college "to make men—intelligent men, strong men, men who can think and express their thoughts," instead of adopting some such statement of purpose as he proposes, namely: "to train men to take Christ as their standard in thought, in motive and in deed." Now to consider the first objection, anyone with any knowledge of educational needs and desires in the youth of the land, knows that if everything except Bible is taken out of the curriculum of our schools, all students except the few preacher students in them would immediately withdraw; and they, even, would withdraw, for they, too want a general education as well as the special theological training. At least they need such training. To do such would be to turn the schools into mere theological seminaries. A Christian school is one that teaches everything demanded by the present educational needs, by Christian teachers in the spirit of Christ, giving prayer and earnest heed to the spiritual welfare of the students. As to the purpose of the Christian college, it is plain that the statement that Brother Walker has prepared for the convenience of college authorities would rule out everything but the Bible in the curriculum. Not even Sunday School and B. Y. P. U. training books, nor church history could be admitted for none of these could qualify in meeting his statement of purpose. As to the disciplinary matters mentioned by Brother Walker and other such matters mentioned by others in the past I wish to say that it seems exceedingly unwise to me for those out of close touch with the institutions to publish criticisms of disciplinary and administrative policy. I believe that such men as Provine, Patterson, Latimer, Aven, Johnson, Lowrey and others who are on the grounds can and will handle the disciplinary destinies of our schools as wisely and judiciously as it is possible for them to be handled. At least they can do as good job of it as men over the State who get their information second-handed. Likewise, it seems bad judgment to make pot-shot criticisms of administrative matters from afar. The presidents and trustees of these institutions are men of integrity and good sense. Confidence and cooperation will do more to help than bombastic bombardments on the basis of questionable information.

Brethren, why not try boosting a while. Write on the assets that our schools are to our work. Preach on Christian education and its contribution to the kingdom. Such criticism as we have been having genders strife. I believe in freedom of speech, especially among Baptists. But such as we have been having makes a mountain out of a mole hill. It raises questions in the minds of the great mass of the people which should never be raised anywhere. It

destroys confidence and stops the stream of liberality, thereby guaranteeing that the schools will suffer. It makes sure that every pessimist will carry his point about the hopelessness of the situation for it will kill the schools. Our schools are Christian schools. I was thinking the other day of some of the contributions of Mississippi College to the Kingdom. The Mission Secretaries of Mississippi, Louisiana and Missouri are M. C. men; so are the Presidents of Baylor College and Ouichita College, the Home Mission Secretary, multitudes of pastors, foreign missionaries, teachers in all of our seminaries, teachers in colleges and universities all over the land, governors and statesmen and multitudes of splendid men of all walks, and this with secular subjects in the curriculum; but men of God to teach them. So with the splendid womanhood that has gone out from the other institutions. I love them all and long to see them free of debt. To that end I plea that we work out the problems in the spirit of Christian brotherhood and common sense. "Our God shall supply every need of yours according to His riches in Glory."

BROOKSVILLE BAPTIST CHURCH

The following was clipped from the Macon Beacon. The incident occurring as Brooksville.

Preacher-Deacon Dinner

Wednesday evening a happy hour was spent in the home of Mr. and Mrs. R. T. St. John. This happy home welcomed the visiting preacher, Rev. Harry L. Spencer, the pastor, Rev. C. O. Estes, and nine deacons of the Brooksville Baptist church. Messrs J. N. McMorries, A. G. Wilkins, Earl Halbert, C. H. Hudson, J. H. Allgood, J. L. Madison, J. J. Madison, John Wilson and R. T. St. John, Chairman of the board. These were seated at a tempting table with a preacher at each end and five deacons at each side. On one side was a vacant place. Deacon W. E. Whitman was unable to be present, being on a business trip in Philadelphia and New York. A most sumptuous dinner was tastily served by the queenly hostess, Mrs. R. T. St. John. Each guest will remember the evening as one of the bright spots on life's highway. This event was unique in Brooksville circles.

On the following Sunday a similar dinner was served at the home of Mr. and Mrs. A. G. Wilkins. This time every deacon was present. A beautiful box of Whitman's candy was given Brother Spencer as a token of appreciation of his fine work among us. Mrs. Wilkins, the gracious hostess is an untiring worker in our church and gets things done. She served a most sumptuous meal. The place cards contained each a promise from God which the guests read aloud. After dinner Rev. C. O. Estes, on behalf of the host and hostess, presented Bro. Spencer with the candy. Brother Spencer responded with a beautiful talk, especially congratulating our church for having ten such fine men as deacons.

In Memoriam

A. C. Mason

Rev. Alexander Calhoun Mason was born in Alabama, Dec. 9, 1852, and died April 3, 1930, at the home of one of his sons, A. Y. Mason, Jackson, Mississippi. He was twice married, first to Miss Callie Greenwood, January 2, 1878. From this union two daughters survive. Having lost her, he was on January 2, 1902, married to Miss Callie Flowers, of Carroll county. Three children came from this union.

He received his college training at Mississippi College, and was ordained to the gospel ministry at Land Mark Baptist church, Leake county, at the hands of Rev. R. E. Melvin and Rev. William McMurtry. He was active and efficient in the ministry for more than forty-four years. He served a few years in Louisiana, but the major part of his work was done in Mississippi. His last pastoral work was done in Carroll county, at Carrollton and other places.

His widow, Mrs. Callie Flowers Mason, has her home with one of her sons, A. Y. Mason, Jackson, Mississippi. Brother Mason died in the faith, leaving to his widow and his children the heritage of a good name which is more valuable than gold.

The writer knew him well as a fellow minister and always found him faithful in every relation of life. Well done, faithful servant. Enter thou into the "rest that remaineth." The last wives of Rev. J. R. Carter and Brother Mason were sisters, and both did a noble service for our orphan children, both having lived and served at the Mississippi Baptist Orphanage.

—T. J. Bailey.

Moore

Our hearts were made sad at the going of Bro. W. B. Moore, April 26. Bro. Moore was deacon, S. S. worker and one of the dependents of Hebron Church. He was the pastor's true friend and helper. The dear family has sustained an irreparable loss and the pastor and church will also miss his helping hand and words of encouragement. He denied himself and family for his church. Truly a great soldier hath fallen in battle today and we are left to weep his going.

May our Father comfort his dear ones, and may the mantle that he laid down be taken by his worthy children.

His pastor, —Jas. A. Chapman.

Sunday night, May 11, a week after the meeting closed we baptized nine young people and children. We also had a time of rejoicing when Mr. Wirt Wilkins came forward and dedicated his life to the Lord to do whatever His leading may be. Mr. Wilkins says that for years he fought the call of God. He is unusually talented and has given some years to stage work as a comedian. He has a true bass voice and sings well. We think it is his intention to enter the summer term of the Southwestern Baptist Seminary for training. Brooksville is glad to see him go there for just in March one of Brooksville's most

talented men entered this school, Rev. Charles St. John.

Brother Harry Spencer of Immanuel Baptist Church, Hattiesburg was with us one week. It is believed that this was one of the finest week's work that has been done in our town. There was evident working of God's Holy Spirit throughout the community. We are rejoicing in the blessings. A deacon, having lived here all his life, said the outlook for the church is the best he has seen. We are hoping Bro. Spencer can come back to us for another meeting.

ABOUT DR. M. E. DODD

The Fundamentalist of Texas, J. Frank Norris, editor, says:

"Now the brother who is to be put over 'in answer to prayer and under the guidance of the Holy Spirit' is a very eminent minister much beloved and highly honored—indeed, he is a great preacher.

As to the extent of his part in this plan of the program campaigning for the presidency, we do not know and therefore cannot state. But we do know that it is the known purpose and plan of the Texas machine, and from inside information direct from Nashville it's the plan and purpose of the headquarters at Nashville to put this brother over.

No word of reflection is intended for the honored pastor. He has held many of the finest pastorates in the South and is a most effective platform orator as well as a mighty preacher of the Scriptures.

It caused no small embarrassment

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and brought deep and lasting hurt to the cause of righteousness when this honored brother, Dr. M. E. Dodd, pastor of the First Baptist Church at Shreveport, was quoted in the daily papers and declared over the radio, that was heard throughout the South:

"There is no moral issue involved in this campaign, it is only a contest between two political parties and therefore I shall continue as a good Democrat and support the nominee."

There are multiplied thousands who heard this statement. We have letters from reputable and honorable brethren throughout the South who gave this testimony.

FIRST: We appreciate the fact that the editor is careful to say "Dr. Dodd was quoted in the daily papers". This is true but the quotation was in error and Dr. Dodd made every possible effort to correct the erroneous statement.

SECOND: The above statement "and declared over the radio" is an error because the sermon in which Dr. Dodd was erroneously quoted was not heard over the radio at all as our church was not using the radio at that time.

THIRD: As a matter of fact Dr. Dodd neither supported, campaigned for nor voted for Al Smith.

FOURTH: As to the reputable brethren who have written that they heard him say so and so over the radio we only have to repeat that this sermon was not on the radio at all.

(Signed) John S. Ramond,
Pastor's Assistant
First Baptist Church,
Shreveport, Louisiana.

A GOOD SUGGESTION

(The following form of letter is being sent out by Dallasburg Church, Kentucky, of which F. J. Chastain is pastor and suggests a good idea for others.)

Dear Fellow-Church-Member:

Not long ago the church asked the deacons to make two lists of its members, the active and inactive. Those who have attended the church during the past year or have contributed to the support of the church were to be counted as active members, and the others were still to be considered as members of the church but placed on the inactive list. The deacons have not yet made their report to the church. They want to make sure that no mistake has been made before they turn in their report.

Your name is listed among the inactive members of the church, as the treasurer has no record of your having made a contribution towards church expenses during the last twelve months, and the deacons do not remember to have seen you present at any of the services. Please tell us if we are mistaken in this. As we explained above, inactive members will still have their names on our church roll, for nobody is being dropped, and church letters will be granted to those who wish them. Of course if you have moved away, and if you are now attending another Baptist Church, it might be well for you to withdraw your church letter and place it in the

church where you are worshipping. Just ask the clerk or pastor of that church to write us, requesting your letter, and it will be mailed to him promptly.

On the other hand, if you wish to be counted as one of the active members of this church, and think you will be able to attend services occasionally, or contribute to its support, or do both, please let us know, so that your name may be included in the list of active church members. In any case we want you to know that our church is still thinking of you and praying God's blessings upon you, and we hope you will also remember us in your prayers.

Fraternal yours,
—The Committee of Deacons.

WHY I AM A MISSIONARY

There is, perhaps, much misunderstanding as to the motives of a missionary. We do not go because the nations to which we go are the worst in the world. Paganism is not something that can be pointed to on the map: it is something in the spiritual realm. Frontiers today are not geographical but moral. We go to the East because it is a part of the world, and what we believe in for ourselves, we believe is valid for the rest of the people of the world. We are not presenting western civilization to the East, for western civilization is only partly Christian. We tell the East to take what it finds good in our civilization, but we do not make it the issue. What we are trying to do is to give them Christ, and to let them interpret Him through their own genius and life. One of the first things that impels us as missionaries is a basic belief in men. The missionary enterprise believes in people, apart from race, birth, and color. It says that there

are no permanently inferior peoples. There are undeveloped races, but there are untold possibilities in every human personality.—E. Stanley Jones.

—BR—

Elizabeth was told to practice for half an hour after lunch. She went off to do so, but her father could hear no sounds of piano playing. After a while he called out:

"Why aren't you practicing, Elizabeth?"

And she answered, "Oh, I am daddy!"

"Then why don't I hear you?"

"I'm practicing the rests!"—Ex.



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Finds Youth's Fountain!

"JUST one thing has contributed more than anything else in my life toward making me the radiantly happy woman I am today," writes Mrs. Walter Ruehl, of Glenbrook, Conn. "If this was selling at ten dollars a bottle instead of the few cents it costs, I would scrape the money together, and I don't mean maybe!"

"I guess a good many others feel the same way, judging by the number of people I know who swear by this 'Fountain of Youth.'"

Millions of people all over the world have discovered this simple secret, which is nothing but giving our bodies the internal lubrication that they need, as much as any machine. After you have taken Nujol for a few days, and have proved to yourself how it brightens your whole life, you will wonder how so simple a treatment can make such a great change in your health and your happiness. The reason is this:

Regularly as clock work, Nujol clears out of our bodies those poisons (we all have them) which slow us up, make us headachy, low in our minds.

Colorless and tasteless as pure water, Nujol cannot hurt you, no



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matter how long you take it. It is not a medicine. It contains no drugs. It forms no habit. It is non-fattening.

Try Nujol yourself and see how much better you feel. Get a bottle in its sealed package at any drug store and be sure it's trademarked "Nujol." It costs but a few cents—and it makes you feel like a million dollars! Start taking Nujol this very night!

TWENTY-FIVE YEARS IN THE SAME PULPIT

"Brother Gates, I'm afraid we don't appreciate you enough. You have done so much for us. Please never leave us". Such were the words of a member of the First Baptist Church of Laurel a few Sundays ago just as Rev. Lewis G. Fates was passing out of the auditorium after delivering one of his strength giving and soul stirring sermons. Twenty-five years ago the twenty-third of this month he came to Laurel a very young preacher, not quite thirty years old. He had been called from Senatobia, in Tate County, to take charge of the little Baptist church in the little town of Laurel. That same preacher is still on the same job. But no longer is he pastor of a little church in a little town. These twenty-five years the pastor, the church, and the town have grown together, and no small part of the rapid development of the church and town has been due to the ever alert and consecrated effort and personal leadership of their pastor. When he came to Laurel there were no paved streets, no large church; just one saw-mill, a small congregation of perhaps three-hundred souls. But there were great opportunities for service, much work to be done. Never a shirker, but one who knows only to put his shoulder under the task when he believes it is for the glory of his Master, this young minister of God worked and prayed and led. Often the difficulties seemed insurmountable to the nominal citizen, but with unswerving faith in God this pastor knew no faltering, no giving up. A church property that was worth \$5,000 is now worth \$125,000 the church edifice itself is one of the most beautiful in the state and has a congregation of nearly 1,000 people. Laurel is a thriving, magnificent city, and the preacher who came from Senatobia in 1905 has played a leading part in the development of both. Three years ago the Laurel Daily Leader gave forth the statement that the success of Laurel is Rev. Gates' success, and the Rev. Gates' achievements have been mile-stones in the advancement of the city; that when big civic affairs are in motion Rev. Gates will always be found in the foreground—in a time of need he will be found in the thick of the effort.

Rev. Gates was born in Crystal Springs on the thirty-fifth day of May in 1875. His father was John J. Gates, a farmer, and his mother was Sarah Ellen Gates. Both have passed to their reward. After grammar school, young Lewis Gates graduated from the Crystal Springs High School. He began his college education at Mississippi College and graduated from that institution in 1899. From Mississippi College he went to the Southern Baptist Theological Seminary at Louisville, Kentucky to study for the ministry. He has held only two pastorates—two and a half years at Senatobia and twenty-five years at Laurel.

In 1903 Rev. Gates married Miss Jessie Hemphill of Marlin, Texas. For a little more than twenty-five years she walked and worked beside

him in untiring service and devotion. On October 15th of this year this blessed union was broken by her death which was deeply mourned by all Laurel, for she held a truly great place in the hearts of the people. The three children of this devoted couple are Paul of the Standard Life Insurance Company, of Jackson, Lewis of Fenner & Beane of Laurel and Jessie Ruth who is senior this year in the Laurel High School.

The first Baptist church erected in Laurel was an exceedingly unassuming little frame building located on Maple Street. A larger frame building was in use when Rev. Gates came to Laurel. In 1908 this building was raised and a basement was built which provided quarters for the rapidly growing Sunday School. A little later a public reading room was established and the church gradually grew in numbers, finances and consecration until the present magnificent structure was built in 1920.

Not for itself alone has this church worked. In 1908 the Second Avenue Baptist Church, at that time called the Kingston Baptist Church, was organized and fostered by Rev. Gates and his congregation. Today, pastored by Rev. J. W. Fagan, it is doing a great work. Another church was needed in Laurel so in 1914 this same pastor and people organized and built the Wausau church which is now fulfilling a definite mission.

"Preacher" is the title which men use affectionately in speaking to and of Rev. Gates. "Brother Gates" is the most familiar reference. He is close to his people and they are appreciative of his worth and kindness. But all who love and value him are not Baptists. Irrespective of denominational belief, people share with him their joys, the influence of his stability and closeness to God.

This week as he and his congregation have celebrated their twenty-fifth anniversary together it has been a time of much rejoicing. Mr. E. D. Hurst, who has been a deacon throughout this unusual pastorate, reviewed the struggles and the achievements of "Brother Gates" within the church and with his own congregation. Then, because his work and influence are so much more far-reaching than the boundaries of his own church, Mr. R. H. Watkins, for eighteen years superintendent of the City schools of Laurel and a deacon in the Presbyterian Church, related with favor and joy what this noble man had meant to the entire citizenry of Laurel and Mississippi. His influence is indeed state-wide and as the present President of the Baptist State Convention, is rendering a distinct service. Dr. W. A. McComb, whose friendship for and with Brother Gates reminds one of the "Paul and Timothy" relationship, was also present for the anniversary service and delivered the sermon of the morning in which he spoke most highly of the work and noble life of this splendid Pastor.

May God's richest blessings continue upon this pastor and his people; may the years that have passed be mere stepping-stones to

I MET A MAN

I thank the Lord I met a man today,
A man with body sturdy as an oak,
Upstanding, trim and tall and touched with gray,
Yet with a heart with steel in every stroke.

His eye was clear and honest like the light,
His lip was firm and friendly, and a smile,
As tender as a woman's and as bright,
Revealed a valiant spirit without guile.

He spoke and those who heard him paused to heed;
He raised his hand, and all around were still;
His neighbors called his daily walk his creed,
And wisely shaped their conduct by his will.

He stood among his people, unafraid;
His record was a book for all to scan;
He talked like little children when he prayed;
And Heaven leaned to listen to this man.

I felt the benediction of his hand,
Outstretched to give me welcome to his town;
In any epoch and in any land,
He might have graced a proud and purple gown.

And yet among the lowly of the earth,
He might have lived contented with a crust;
He had the wit of comprehending worth;
He saw the soul of diamond or of dust.

He loved the lordly rivers and the rills,
He soared with eagles and he crept with snails,
He matched the mountains and the humblest hills,
He quaffed the cup of him that wins and fails.

I thank the Lord I met a man today,
A master man, the best of all the breeds,
A man to pattern after; and I pray
For grit and grace to follow where he leads.
DAVID E. GUYTON, Blue Mountain, Miss.

greater service for the glory of Him who reigns in the hearts of those who love Him and who recognize Him as King of Kings and Lord of Lords. May "Brother Gates" enjoy many years more of laboring and working for the good of all people, carrying with him daily the "glad tidings of great joy."

HERNANDO

We have just closed what we think was one of the greatest meetings in the history of our church. Bro. Simmons reached us on Sunday morning and stayed right on through the next Sunday evening. I should like to say that Bryan Sim-

mons is one of the best preachers that it has been my privilege to hear. He preaches the old, old story with zeal, clearness and power. He loves the Lord, his work, and his people, and also lost men. Our church will long remember this meeting.

The evangelistic opportunity at Hernando is not great, and the meeting was not what some would call a success with respect to accessions. We had eight additions, five by letter and three by baptism. But a very great work was done in the church, all hearts being revived and new aspirations created.

I commend Bro. Simmons to the brotherhood of the State.

—C. C. Weaver.

SUMMER SESSION

Mississippi Woman's College

HATTIESBURG, MISSISSIPPI

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